

The Outlook of Missions

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HOME MISSIONS, BOARD OF FOREIGN MISSIONS, WOMAN'S HOME AND FOREIGN
MISSIONARY SOCIETY

Reformed Church in the United States

TEENTH AND RACE STREETS

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The Outlook of Missions

CONTINUING

The Home Missionary Bulletin, The Outlook of Missions and
The Woman's Journal

ISSUED MONTHLY IN THE INTEREST OF MISSIONS

Headquarters: Reformed Church Building, Philadelphia

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THOUGHTS FOR TOILERS



Let the people praise Thee, O God; let all the people praise Thee,
Then shall the earth yield her increase; and God, even our own God, shall bless
us. God shall bless us, and all the ends of the earth shall fear Him. Psalm 67, 5-7

Some time between the dawn and dark,
Go thou, O friend, apart,
That a cool drop of heaven's dew
May fall into thy heart.
Thus, with a spirit soothed and cured
Of restlessness and pain,
Thou mayest, nerved with force Divine,
Take up thy work again.
—MARY F. BUTTS.

Christ is the full revelation of God's saving
thought to men and the fulfillment of all re-
ligious aspiration and prophecy—the one per-
fect Way of salvation to all men.
—J. P. JONES.

"Bear not one single care thyself,
One is too much for thee,
The work is Mine, and Mine alone,
Thy work is 'rest in Me.'"

Had the Christian Church continued to be a
company of Spirit-filled men and women, nine-
teen long centuries would not have dragged
their weary length before the kingdoms of
this earth would have become the Kingdom
of our Lord and His Christ.
—C. B. KEENLEYSIDE.

"God has crammed both thy palms with living
seed;
Let not a miser's clutch keep both hands
tight,
But scatter on the desert's barren need
That fragrant blossoms may reward God's
sight."

"There is none braver than he who struggles
in the darkness and despair and wins without
exultation. For him the great reward is as
surely laid up as for the gallant spirit that
feels the presence of God in the darkest hour
and is cheered by the assurance of victory
when defeat seems imminent."

Wider and wider yet
The gates of the nations swing;
Clearer and clearer still
The wonderful prophecies ring;
Go forth, ye host of the Living God,
And conquer the earth for your King!
—HARRIET McEWEN KIMBALL.

Missionaries have achieved some things that
are so patent to all who will observe, that lit-
tle ground remains for questioning.
—JAMES L. BARTON.

"Our wills are ours we know not how,
Our wills are ours to make them Thine."

The fact that sin has been forgiven brings
joy, and that also makes blessedness. Joy
goes a little beyond peace. There can be
peace without action. But no soul can be
filled with joy and not show it. Peace will
make a face calm. Joy will bubble over and
ripple the face with smiles. Joy makes the
eyes shine. Joy sings.

—RICHARD S. HOLMES.

"Come, Lord Jesus!" Thou art coming,
In that dawn-light hope we dwell,
Now, though shadows still lie heavy
Where the night dews thickly fell;
The fair radiance of that morning
Never thought or tongue can tell."

Missions represent, not a human device, but
a divine enterprise. The thought of missions
was a divine idea, and the plan is a divine
scheme; the work is a co-labor with God, the
field is a divine inspiration and the fruit of
missions is a divine zeal, an "everlasting sign
that shall not be cut off."

—ARTHUR T. PIERSON.

"We may not know, we cannot tell,
What pains He had to bear;
But we believe it was for us
He hung and suffered there."

Almighty God, our Heavenly Father, who
hast of Thine infinite goodness ordained that
the order of our life should be disquieted by
many trials of heart and spirit, and who didst
decree that Thy well beloved Son should be
disciplined in the same way of hardship and
pain; grant unto us, we pray Thee, in all our
necessities to repose entire confidence in Thee,
to feel the assurance of Thy present love, and
to walk with Thee by faith, though not by
sight. May no perplexity create in us an im-
patient spirit—no temptation lead us into sin—
no sorrow hide Thy loving Will from us.
But do Thou so increase in us all spiritual
gifts, that our very trials may lead us toward
a perfect and regenerate life, and, in the days
of our mortal pilgrimage, we may be sus-
tained by a strength that is greater than our
own. Through Jesus Christ our Lord. Amen.

—HENRY W. FOOTE.

The Outlook of Missions

VOL. IV.

PHILADELPHIA, APRIL, 1912.

No. 4.

OUR MOTTO

The Church a Missionary Society.

Every Christian a Life Member.

THE PARISH OF THE REFORMED CHURCH AT HOME AND ABROAD.

REV. WILLIAM E. LAMPE, PH. D.

I. THE FIELD.

The Christian Church was instituted that the gospel might be made universal. Every part of the Church, every denomination, every congregation, and every individual is in duty bound to take its or his part in the evangelization of the world. Our first duty is to those next to us and right about us, but our responsibility includes every person everywhere in the world. We must, however, localize and make definite our responsibility, and this has been or is being done by practically every denomination. What then is the definite missionary responsibility of the Reformed Church at home and abroad?

The population of the United States, according to the census of 1910, not including Alaska or our island possessions, is 91,972,266. Everyone of these persons is entitled to the blessings and privileges of Christianity. The communicant membership of all Christian Churches in the United States, Protestant and Catholic, but omitting the Christian Scientists and Mormons, is 35,207,444. There are thus 56,764,822 men, women and children in the United States, who are not full members of any Christian Church. These are the home missionary field of the thirty-five millions of Christian Church members.

The communicant Church members are 22,208,359 Protestants and 12,999,085

Roman and Greek Catholics. Assuming that the entire responsibility for the evangelization of the fifty-six millions of people here in America, who are not now in the Church, rests altogether upon the twenty-two millions of Protestant Church members, there are two and a half persons outside of the Church to every member in the Protestant Church.

On this basis the 300,000 (or 297,829, to be exact) communicant members of the Reformed Church are responsible for the evangelization of 750,000 people here in the United States, who are not full members of the Church. It is a big task for the Reformed Church to bring three-quarters of a million of people into the Church, but fortunately not all of these are altogether outside of, or in any sense opposed to the Church, for this number includes our children and relatives of whom 133,056 are already baptized, but unconfirmed, members of the Reformed Church. This leaves us about 650,000 people still to reach. It is not the purpose to state here where these other 650,000, who are the direct home missionary responsibility of the Reformed Church, are to be found, nor what is their nationality. The several Home Mission Boards of this country are now outlining their policies and are accepting responsibility for certain races or classes of people, or for certain parts of states or other geographical divisions.

The Christian Churches of Europe and America must evangelize the one thousand millions of people in Asia and Africa who are still without the gospel. Every country and practically every large field in the non-Christian world has been entered by some denomination of Europe or America, but there are still 122,000,000 living in unoccupied fields for whom no missionary provision whatever has yet been made. Each denomination accepts the responsibility for the evangelization of the field in which it is now at work. On the basis of work that is now being done and of the strength of the Christian forces in Christian lands, there has been projected a world survey of missionary occupation.

It is recognized that the Protestant Churches of the United States and Canada are responsible for the evangelization of six hundred millions of non-Christians. All of the leading denominations of the United States and Canada have taken official action, assuming responsibility for the fields in which they are now at work and of some portion of the fields as yet untouched. Some denominations which are strongly missionary in spirit have assumed a larger responsibility than their proportionate Church membership. This is especially true of the Presbyterians, North and South, and of the Northern Methodists. The Southern Presbyterian, a denomination just the size of the Reformed Church, officially accepts responsibility for twenty-five millions. The United Presbyterians and Dutch Reformed, neither of which denominations has half as many members as we, will attempt to evangelize fifteen millions and thirteen millions respectively.

The Reformed Church in the United States in proportion to her membership is responsible for the evangelization of a little more than eight millions of people. Our Board of Foreign Missions, in March, 1909, adopted a policy, accepting responsibility for the evangelization of ten millions of people in non-Christian lands. This has been ratified by the General Synod, all of the District Synods and many of the Classes of the Church,

and has thus become our Foreign Missionary policy.

The ten millions of people in foreign fields, for whom our Reformed Church is responsible, are three and a half millions in North Japan, three and a half millions in Central China, in both of which countries we have foreign missionaries now at work, and three millions in the Mohammedan world, possibly Arabia or Persia.

The missionary task before the Reformed Church in the United States thus involves a home missionary responsibility for 750,000 people in America, and a foreign missionary responsibility for 10,000,000 in Japan, China and the Mohammedan world. If we are faithful and if each other denomination reaches the people in its field the saving blessings of Christianity may be offered to every person living.



II. THE FORCE.

There are more than two hundred thousand organized Protestant churches in the United States. There are 148,431 ordained Protestant ministers, or one to 620 of the entire population, one to 149 Protestant members, or one to 382 persons who are not yet members of any Christian Church. In addition, there are many Christian church members who are giving all of their time to the work of the Church in schools, hospitals, orphan-

ages and in other departments of church work.

The Reformed Church has 1,193 ministers and 28 licentiates. Of the ministers 1,172 are in America and 21 in Japan and China. Most of our ministers are pastors of self-supporting congregations, but some are teachers, editors or secretaries. There are quite a few in America who are not active pastors, and usually three or four of our twenty-one abroad are at home on furlough. One hundred and sixty-six Reformed ministers are home missionaries under the General Synod's Board of Home Missions and the Home Mission Boards of the German Synods of the Church. These 166 home missionaries are in charge of 180 missions, which have a membership of 21,539. We have here in America one ordained minister to 254 Reformed Church members.

If we add together our present membership of approximately 300,000 and the 750,000 people who constitute our home missionary responsibility, it may be said that the parish of the Reformed Church in the home land is in round numbers one million souls. If it were possible to evenly distribute the 1,172 ministers and the 1,000,000 people—our members and those without the Church—each Reformed minister would have as a parish 854 men, women and children. Christian work in all denominations in America is being retarded because of a lack of ministers, and this is especially true in the Reformed Church, for while throughout the country there is one ordained minister to every 620 of our population, we have one minister to every 854 people in our field. We need more ministers, both to become pastors of our self-supporting congregations, and to carry forward our home missionary work.

Every member of our Church should be a home missionary. If every one of us did his or her part and led three others to Christ and into church membership, our home missionary problem would be largely solved. But it is upon our 1,172 ministers who reside in America upon whom rests primarily the re-

sponsibility for bringing into the Reformed Church the 750,000 people who constitute our home missionary responsibility. This means that every one of our ministers has still to reach 640 men, women and children. This is the force we have in America with which to do our home missionary work, to solve our home missionary problems, and to bring into the Reformed Church the 750,000 non-church members for whom we are responsible.

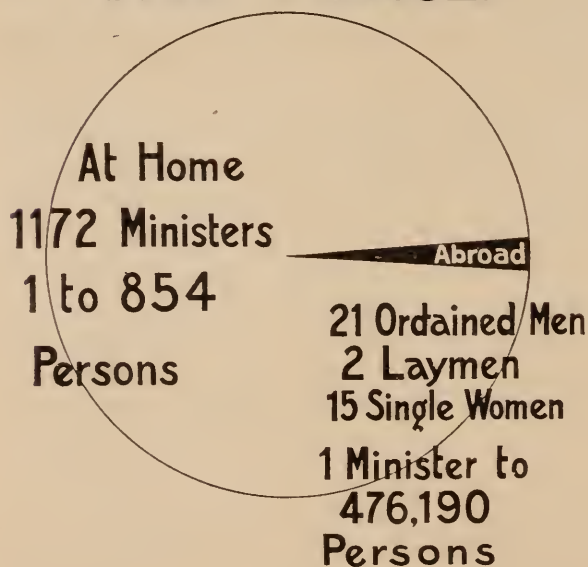
In foreign lands, where there are one thousand millions of people yet to be reached, there are 19,280 Protestant foreign missionaries at work, of whom 5,522 are ordained ministers. The parish of each foreign missionary is thus about fifty thousand people. There is one ordained foreign missionary to 181,094 people. This proportion would mean two ordained ministers for our whole Reformed Church, and four more for our entire home missionary work. There are missionaries' wives, native workers, pastors, evangelists, Bible women and earnest Christians in foreign lands, just as there are elders, Sunday School superintendents, pastors' wives, deaconesses and other workers in Christian lands, who are of very great help in Christian work.

The Reformed Church is responsible for the evangelization of ten millions of people in foreign lands. We have made beginnings in both Japan and China. No provision whatever has yet been made for any of the three millions of Mohammedans, who will not be reached except through our Church. Our foreign missionary forces are twenty-one ordained men, two laymen and fifteen single women in Japan and China, a total of thirty-eight missionaries for our ten millions of people. This is a responsibility of 263,158 persons for each missionary, or 476,190 for each one of our ordained missionaries.

Native Christians in foreign mission lands are almost without exception active propagators of their faith. They are more earnest in evangelistic work than the average Christian in America. In our fields in Japan and China there are

2,308 communicant church members. Nearly all of the seven millions of people in those two countries, for whom we are responsible, are still largely unevangelized. There have been many statements by representative missionary conferences, of the conviction that one missionary family or an unmarried missionary to every 25,000 people to be reached, is the lowest reasonable basis on which to hope to preach the Gospel to every creature, so as to make it intelligible to them all. Twenty-five thousand people to be evangelized, as a result of work which one missionary may be able to set into motion, is a tremendous task, but even on that basis four hundred missionaries will be required to evangelize the ten millions of people in Japan, China and the Mohammedan world for whom our Reformed Church is responsible. We shall need several hundred more ministers, physicians, nurses, teachers, and other men and women to go out as foreign missionaries of our Church to become the missionary force of the Reformed Church in foreign lands.

THE FORCE



III. THE FUNDS.

It has been frequently stated by competent authorities that the twenty-two millions of Protestant Church members in America give every year more than two hundred millions of dollars for local

church work in America. This amount provides for the support of the one hundred and fifty thousand ordained Protestant ministers, for the erection, improvement and repair of church buildings, and for the maintenance of public worship.

No one can state the amount of the total gifts for benevolence from American Protestants. Not all of the money for benevolence goes through Church treasuries, and even if it did it would be very difficult to tabulate, for the several denominations do not include the same items under the head of benevolence.

The members of the Reformed Church contributed more for congregational expenses last year than in any other year of our history. The amount reached \$1,917,012, an average of \$6.44 per member. This is a lower average than in other denominations of which accurate statistics are available. But it shows that the Reformed Church is not a small denomination when our three hundred thousand members spend almost two million dollars a year to keep up our congregational work.

The benevolent contributions of our entire denomination, as reported to the General Synod last year, amounted to \$569,476. Of this total sum the Board of Foreign Missions received \$97,400, the Boards of Home Missions about \$125,000, and the educational institutions of the Church approximately \$200,000, while the remainder was given for other benevolent objects. It is impossible to state accurately in detail for what purposes the benevolence in America was contributed, but, deducting the amount for foreign missions, there remains \$472,076 for benevolence in America.

Adding together the amounts which our Reformed Church spent for congregational expenses—\$1,917,012—and contributed for benevolence in America—\$472,076—the total is \$2,389,088, which was the total amount spent by our denomination in America. This is an average of \$8.02 per member spent here in America. The \$97,400 given for foreign missions, is an average of 33 cents per member. For all Christian purposes, as

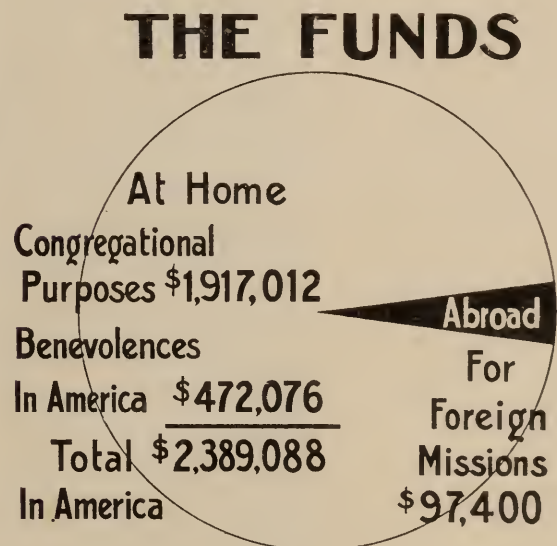
represented by the Reformed Church, for our local work and for all benevolences, both at home and abroad, the total amount given by our Reformed Church was \$2,486,488. Each member of our Reformed Church thus gave on the average \$8.35, a little more than two cents a day per member, for the cause of Christianity at home and abroad.

The money for foreign missions from our Church was spent for our work in Japan and China and for expenses here in America. The salaries of our thirty-eight missionaries which are paid entirely by our Church, the expenses in connection with more than fifty churches and preaching places in Japan and China, including part of all of the salaries of fifty pastors and unordained preachers, the larger part of the salaries of about fifty teachers in our six schools, the salaries of Bible women and other evangelistic helpers, and of native helpers in the medical work, constitute the largest items of outlay for our foreign missionary work. In addition to the item of salaries, thousands of dollars are required every year to help build churches and chapels, hospitals, additional school buildings, residences for missionaries, etc. Our work in the foreign field includes not only the work of the church as it is carried on here in America, but also educational work in all of its phases, medical work, literary work, industrial work and all forms of charity. For all of these purposes our Reformed Church spent last year a little less than \$100,000.

We have better church buildings than has the average denomination. Our equipment in almost every line here in America is up to the average. But our pastors are not as well paid as are others, and our gifts for the current expenses of the Church are far below the average. We need to enlarge our giving for congregational expenses. This amount should be increased immediately to two million dollars a year.

We have a great home missionary task ahead of us, to train up our children and lead them into full Church membership, and to reach 650,000 other people who are still altogether outside the Church.

This will necessitate an outlay of several hundred thousand dollars annually. Individual congregations and Classes must give sustentation to weak charges in their vicinity, and this will require thousands of dollars every year. Our educational institutions all over the Church need help and our Reformed members should give them hundreds of thousands of dollars. The causes of beneficiary education and of ministerial relief must be pushed with vigor and given greater attention than has hitherto been the case in our Church. Caring for the orphans, training up deaconesses, providing for the sick and infirm in hospitals and old folks' homes are forms of Christian work in which our Church should have its full part. All of this benevolent work together may require as much as one million dollars every year.



We are responsible for the evangelization of ten millions of people in Japan, China and the Mohammedan world. To accomplish this there must be a force of perhaps four hundred foreign missionaries to be sent out by our Church, several thousand native pastors, evangelists, Bible women, teachers, physicians, nurses, etc. We must also help in the erection of a number of buildings of different kinds, churches, chapels, schools, hospitals, residences, etc. Abundant experience, based on the work now carried on by our own and other denominations throughout the world, shows clearly that

to evangelize the ten millions of people in our field will require about one million dollars every year.

It thus becomes evident that to carry on the work of the Reformed Church our members must annually give about four million dollars, which is an average of \$13.46, or less than four cents per member a day. Of the total amount two million dollars will be needed for congregational expenses, one million for benevolence in America, and one million for foreign missions—50 per cent. for congregational expenses, 25 per cent. for benevolence in America, and 25 per cent. for foreign missions.

THE URGENCY OF THE TASK.

The age in which we are now living is a critical time. It is perhaps the most critical moment there has ever been in the history of the non-Christian nations, a moment most significant in its bearing upon their future. In these days of ours the European races have obtained the control of nearly the whole world, and their influence is felt far more deeply and widely than before, even in those parts of the world over which they do not exercise political control. Our material civilization is permeating every part of the earth, and telling, as it never told before, upon every one of the non-Christian peoples. In another fifty years that which we call our civilization will have overspread the earth and extinguished the native customs and organizations of the savage and semi-civilized peoples. They are being exploited as they never were before, and the means of transportation by land and sea which have penetrated among them have brought foreigners everywhere, and are completely breaking up and destroying not only the material conditions of their life, but also their ideas and beliefs and worships, their ancient customs and all that is associated with these customs and beliefs. Their morality, such as it was, with all its tolerance of vices and all its degrading practices, was, nevertheless, for some purposes, a sanction which did not restrain them and which elevated their

notions and directed their actions for some good purposes. All of this is crumbling away and disappearing, perishing under the shock and impact of the stronger civilization which the European peoples have brought with them. Unless the backward races receive some new moral basis of life, some beliefs and precepts by which they can live, something to control their bad impulses and help them to form worthy conceptions of life and work, their last state will be worse than the first.

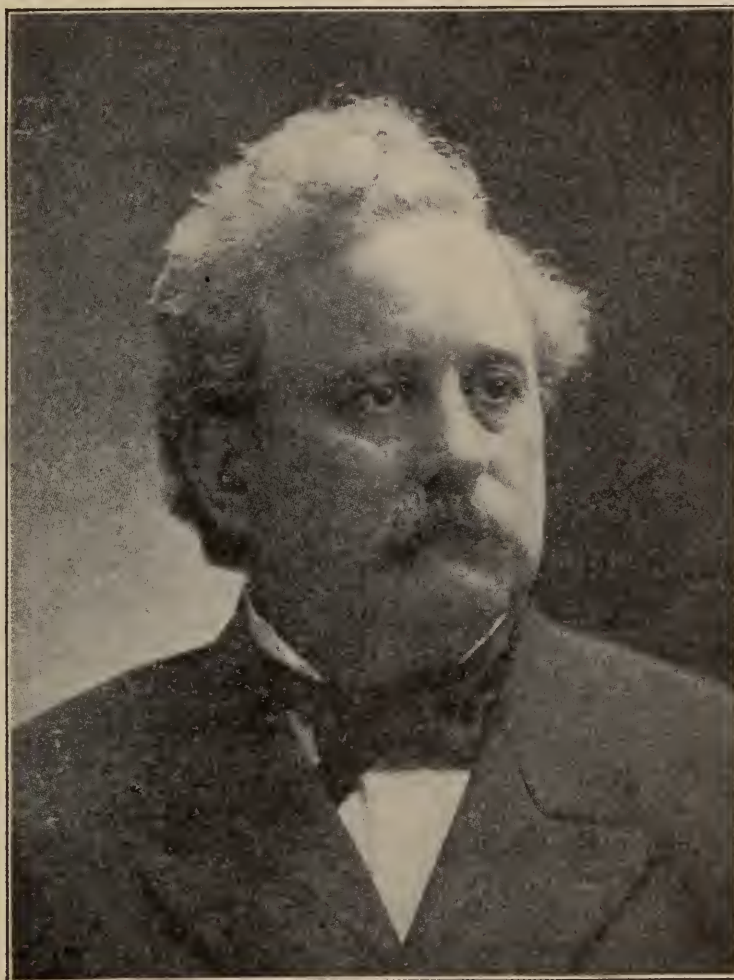
The process of destruction and disintegration which I have described is inevitable, and it is advancing swiftly. This then is the critical moment, at which we are bound, since we have destroyed the old things, to replace them by new things of a better kind, to give something by which they may order their life and through which they may begin a truer progress than was possible under the ancient ways. And what we give we must give by example as well as by precept: by showing that what our missionaries teach is the rule of our own conduct, both as governors and as private persons.

The moment is critical and the duty is clear. We are becoming, in some countries we have already become, responsible before God for our treatment of these backward and non-Christian peoples. We are bound to provide them with a new foundation of life instead of that which is crumbling beneath them. Let the gospel of Christ come to them, not as a crushing force in the hands of their destroyers, not as being the mere nominal profession of those who are grasping their land and trying to profit by their labor. Let it come as a beneficent power which can fill their hearts with new thoughts and new hopes; which may become a link between them and ourselves, helping them forward and averting those conflicts and sufferings which will otherwise follow, a bond between all races of mankind of whatever blood, or speech, or color; a sacred bond to make them feel and believe that we and they are all children of one Father in heaven.—AMBASSADOR JAMES BRYCE, in the *International Review of Missions*.

HOME MISSIONS

—EDITOR—

REV. CHARLES E. SCHAEFFER, D. D., GENERAL SECRETARY



REV. DEWALT SHONTZ FOUSE, D. D.

Dewalt Shontz Fouse, D. D. Born November 15, 1840. Died March 13, 1912. Superintendent of Missions 1889 to 1909.

An able minister of Christ, a wise counsellor, a fearless leader, a true friend, a kind father.

"He rests from his labors, and his works do follow him."

The account of the life and death of Dr. D. S. Fouse, which appears on another page of this issue was written by

Superintendent A. C. Whitmer. No one is better qualified to render this service than Brother Whitmer, for he and Dr. Fouse had labored side by side for a period of twenty years in the home missionary work of our Church, Superintendent Whitmer entering upon office in 1886 and Dr. Fouse in 1889. Brother Whitmer is the only man now living who was then associated with the Board of Home Missions. What great changes have taken place during this period, what commendable progress has been made!

DEWALT SHONTZ FOUSE.

It is not death to die,
To leave this weary road,
And with the brotherhood on high
To be at home with God.

The death of Rev. Dr. D. S. Fouse again turns our thoughts away from the struggles and tears of the earthly life to the victory and rest of the heavenly life.

The weekly church papers of March gave large space to his obituary, and it is not necessary to repeat in detail the interesting facts of his forty-five years of service in the ministry.

The twelfth son in a minister's family, he was reared on a farm, he interrupted his college course to serve his country with six brothers in the War of '61, he spent his whole pastoral life in Iowa, he gave twenty years of his ripest effort as Superintendent of Missions, in which office he cheerfully and bravely bore such burdens of toil and sacrifice as few men can bear—this is the story of his long and useful life.

The testimonials of his worth written by his brethren of the Synod of the Interior are rich and strong; and the witness borne by scores of men in other parts of the Church who knew him well is beautiful.

What he did for his Synod, in which he was especially interested and influential, cannot well be told to-day, but history will do him justice; and he was also broad in his sympathies and did much for the prosperity of the whole Reformed Church, particularly in her home missionary interests.

As Superintendent of Missions he showed business tact at every turn, and he knew how to handle men. The wisdom of what he did was sometimes questioned in the Board, perhaps more frequently outside, but again and again time showed that he was right. He had foresight as well as present knowledge of conditions and needs.

Nothing was more characteristic of him than his consistent sincerity. He meant what he said, and he always said the same thing in similar cases, for he acted not on impulse, not on prejudice,

much less on any form of self-seeking, but on fixed principles of right. I repeatedly saw him under severe strains of criticism, but the strength of his defence repeatedly was his sincere consistency.

Of hopeful disposition he was not easily turned aside, not soon discouraged. When things went well he pushed forward to his end, and when things went ill he simply tried to mend them.

Tactful, patient, persevering and kind, he had great success in his work. His early life on the farm—by the way, do you know that a large proportion of our ministers come from the farm and the village, timid and awkward country boys, hardy and bright, brainy and forceful fellows, practical and capable, a large percentage of them developing into leaders in our Church work, finding their way into college faculties and into theological seminaries, into Church literature and into our various Boards, did you ever notice this fact?—well, his early life on the farm gave him a hard muscle and a strong nerve which carried him safe through many a hardship.

Dr. Fouse was best known as the Superintendent of Missions, serving in this office from 1889 to 1909.

The Board of Home Missions was organized in 1863, but it did very little work until the period beginning in 1889, when under changed conditions it took up its work with new hopes and new plans.

First of all it called Rev. Dr. Fouse to be its first Superintendent, a hard work from the first day. No money on hand, the new officer had to gather in apportionments and special funds. He traveled much, preached and planned and made a fair beginning. Seven weeks from home, four weeks and then nine weeks from home—you can readily read between the lines.

During his first year he collected \$1,497 and traveled 11,700 miles. His second year was given in large part to gathering Church-building money, over \$3,000 in 17,000 miles. So on through many and many years. Then came the loan-plan of Church-building Funds, and

he raised the first eight or ten Funds by a canvass of Ohio Synod almost from door to door.

To the thoughtless this may seem a small matter; but consider what this involved for him personally, not only long absences from home, which is much, but also sacrifices in roads, weather, irregular living, "that spare bed" in winter, and the fearful daily drain on the nervous system in the excitement of meeting people, many of whom did not want to be met! The surprise of it all is, not his fine success but rather the fact that he came out of it all in good health.

To his experience, energy, unflagging zeal and untiring toil is due the fact that during his superintendency missions were established in the leading cities of Ohio, Cleveland, Warren, Youngstown, Akron, Canton, Massillon, Alliance, Toledo, Springfield and Columbus, to which must be added Indianapolis, Ind., Chicago, Ill., Des Moines and Cedar Rapids, Iowa, St. Louis, St. Joseph and Kansas City, Mo., Lincoln and Omaha, Neb., and Denver, Col., with their immense distances.

I have not mentioned his burden of office work, editorial work, sermons, addresses, and the preparation of business items for the quarterly meetings of the Board; how much time did he give to his family?

It is easy to say that Dr. Fouse in these twenty years collected \$26,000, traveled 200,000 miles and started so and so many missions; but in all this is also a world of untold care and anxiety and even of tears which only the Lord can appreciate, who so tenderly assures us, "I know thy works."

But his work here has ended and he rests from his labors. And now that he is gone a feeling of loneliness comes over those who are left behind; but it is pleasant to think of him as now in the goodly company of his co-workers in the Board of Home Missions who went before him, Dr. Peters, Dr. Lahr, Dr. Sechler, Dr. Eschbach and others, doubtless talking together about the great work which so interested them here in the flesh and which now interests them tenfold more,

while we poor souls carry forward as best we can what they left unfinished.

O that with yonder sacred throng
We at His feet may fall!
We'll join the everlasting song
And crown Him Lord of all.

RECENT CHURCH-BUILDING FUNDS.

The Christina S. and Margaret E. Thomas Church-building Fund of \$500, donated by Miss Susan R. Thomas, of the Third Reformed Church, Baltimore, Md., to be used as a "gift fund" for St. Luke's Mission, Baltimore, Md.

Funds on which partial payments have been made:

The Rev. D. B. Shuey Church-building Fund.

The Mifflinburg Sunday School Church-building Fund.

The seventy-fifth anniversary given by Trinity Reformed Church, Thornville, Ohio, Church-building Fund.

The Minna A. Ernst Church-building Fund.

The Elvira S. Yockey Church-building Fund, the fourteenth fund contributed by the Woman's Home and Foreign Missionary Society, is completed, and the fifteenth fund has been started.

The David's charge, Canal Winchester, Ohio, Church-building Fund.

The Mt. Zion Reformed Church, China Grove, N. C., Church-building Fund.

FOUR FIXED FACTORS IN MISSIONS.

For the complete missionary enterprise four personal elements are necessary. The New Testament account in the thirteenth chapter of the Book of Acts reveals these four elements: (1) Saul and Barnabas commissioned to go forth; (2) the church, leaders of which are named; (3) the Holy Ghost, who said to the church and its prophets and teachers, "Separate me Barnabas and Saul for the work whereunto I have called them;" and (4) the people, or "the work," to whom the Apostles go.

If either of these elements divorces itself from the others, the missionary enterprise is incomplete. If any three undertake the work alone, the work is

impoverished, unscriptural and unnatural. All four must combine.

Sometimes the missionaries are tempted to think themselves the sole agents, as though, leaving the church behind, they left the church entirely out of the task and out of the problem. Sometimes the church itself, sending forth the missionaries and staying behind, thinks its share is ended, and may turn itself to other concerns and other activities.

The church, however, must follow, not in body but in sympathy, in heart, in devotion, sacrifice, and offerings. The church must receive reports, hear tidings, enkindle and maintain a very lively interest in the acts and achievements of its representatives, else the church ceases to be a missionary church and becomes but a memorial to a past missionary impulse. The missionary must report; he is not justified in simply working for the heathen; he must work also for his home constituency, for them through letters and reports and information and appeals.

It is as important to maintain the lively interest of the home church in the missionary undertaking as it is to win the lower interest of the unconverted heathen to the gospel's first appeal. The missionary serves really in two lands. The great danger is that he will forget to serve adequately in the land from which he goes; and will think only of his service in the land of his sojourn. Christians at home will criticise the maintenance of missionaries in the homeland as a failure of effort and a waste of resources. This ministry, if it be a real ministry, is as important as the missionary's ministry anywhere. Some Christians deem "home expense" unjustifiable, a waste of substance, a tax on contributions destined wholly for other purposes. Really, the expenditure of the missionary offering is as proper in cultivating the true spirit of Christ in the home land, as it is in endeavoring to introduce that spirit of Christ in the foreign land. If half of the missionary offerings were consumed in making all of the churches of America truly missionary, the other half, used in extending the Kingdom in other lands, would doubtless be no less productive for the wide interests of the Kingdom than

the whole would be, if divorced entirely from the sympathy and the devotion of the home church.

The four elements must combine and the Holy Spirit blend them all. The home church should be at home only in a physical sense, and the missionary should be abroad not exclusively in mind and heart. In sympathy and devotion, they should encircle the earth. This is Christlike; this is the spirit of Him who was the first great Missionary to the world.—*Reprinted from Missions.*

Dr. J. H. Jowett says pithily: "Some people confuse the number of appeals they hear with the number of times they give. The very mention of an appeal makes them sweat with the remembrance of their own generosity."

We are to give not a theology, but a self; we are to plant not Christianity, but Christians. Every gift is great when the self goes with it, and every gift is small which has no heart behind it. The amount of self that goes into the contribution box measures the effectiveness of the contribution.—W. H. P. FAUNCE.

CHRISTIAN CITIZENSHIP.

"No country is safe with its city in the hands of the enemy. If Christianity fails in the city, it fails everywhere. The world has no use for a religion that fails at the point of supremest importance. The city must be cleansed, or like a mighty heart it will keep on pumping poison through every artery and vein of the body of our national life."—CHARLES E. JEFFERSON.

This work cannot be done without vast expenditure of men and means. If consecrated men and women are to give their lives; other men and women must make it possible for them to give their lives at highest value. Said Horace Bushnell: "After all, there is no cheap way of making Christians of our children."

"There is no cheap way of making intelligent citizens and genuine Christians out of anybody's children, from any tribe or nation under the sun."—E. P. FARNHAM.



THE MORNING CLASS OF THE JAPANESE REFORMED CHURCH ENGLISH SCHOOL IN SAN FRANCISCO, CAL.

OUR JAPANESE MISSION.

BY JOHN C. HORNING.

As the representative of our Board of Home Missions it was our privilege to visit our Japanese Mission in San Francisco. There are five or six thousand Japanese in this great city. Among these people that have come to our land we with other churches are doing an important work. Other centers of population in California and along the coast offer opportunities for Christian work among the 60,000 Japanese that have come to our shores.

About eighteen months ago Rev. J. Mori, under commission from our Home Board, began work in a rented house of the city of San Francisco. By his tireless labors and efficient leadership he has achieved unusual success in establishing a Japanese church. The present membership numbers fifty-two besides the good number that attend the service and are interested in the work.

A visit to a week of services will give a fair exhibit of the work. At the mid-week prayer meeting twenty-five persons were present, all men except two. The earnestness of their addresses, the fervency of prayer and the spirit of devotion made it a real prayer meeting. The

Sunday School, with some twenty children under capable teachers is a growing factor of service. At the Sunday morning service there were about twenty-five in attendance, and in the evening the attendance was from fifty to sixty. This latter service was preceded by a Christian Endeavor prayer meeting and an interesting street meeting with earnest addresses by two young men. The interest and earnestness of the many men and few women made a deep impression upon us. They were attentively appreciative of our sermon, delivered through Rev. Mr. Mori as interpreter. Few if any of the Japanese missions, although some of them have been established twenty and twenty-five years, can make such a showing in religious services, and this is not an unusual showing.

It may be that there is a larger attendance at the Buddhist temple near by, for they are now preparing to erect a temple at a reported cost of fifty thousand dollars. But this should be all the more an incentive for Christian activity. We surely ought not be outrivaled by heathenism in a Christian land.

In addition to the religious work in our Japanese Reformed mission, a school for the teaching of English and helpful

branches is conducted by some Japanese and American teachers under the supervision of Rev. Mr. Mori. Some thirty-five, mostly men, are eager pupils in this school, which is conducted five days a week. This school has been a very helpful agent in interesting young men in the work of the mission and in winning them to Christ.

The readers of the OUTLOOK are acquainted with the woman's work as given in an article of the February number by Mrs. H. A. Suyehiro, who is an enthusiastic and capable helper in the mission. We were very much interested in attending a meeting of the woman's society on the day of our departure. Unhesitatingly did they take part in reading of the Scripture, in offering prayer or in speaking. There were sixteen women present and five or six babies, and these were well-behaved. Dainty refreshments and Japanese music followed our address. The dress, address, entertainment and the like of these Japanese women is quite American. They as well as the men are awake to the advantage of American ways. This organization as well as the sewing class will be active agents in winning the women.

These varied activities of the mission, dominated with a spiritual motive, will make for larger usefulness and efficient service among the wide-awake Japanese that have settled along the Pacific.

Sumptuous welcome and farewell receptions marked our coming and going in and out among these people who appreciate what the Church through the Board has done for the mission. This is shown not only in words, but also in efforts toward self-help. Helping the self-helpful is our part.

What has been done is only the promising beginning of what can be done in Los Angeles and Sacramento and Fresno and Florin and many other centers where these Japanese have found place and employment. An open door is before us. The efficient men and the sufficient money would be the means of larger work among these people from the progressive island of Japan. What shall we do? What will you do?

SOME POINTED SAYINGS.

A new interpretation needs to be put upon the scripture teaching "If any provideth not for his own"—the starved spiritually—the half-fed physically—the untrained industrially—the untaught morally and ethically—many thousands of them in his own city: if, in his blindness or in his selfishness—any one invested with the power and means to provide for such—neglects or refuse to do it—"hath denied the faith and is worse than an unbeliever."

"What is the immigrant doing for us right now? Building our railroads, laying the gas pipes in our streets, burrowing out our cellars, driving spikes and digging ditches, doing our dirty work. He is doing all that, slaving that our homes and marts may wear their sheen."

"We have got sooner or later to learn how to live in cities and make them decent enough to live in. The modern immigrant has come over to tell us we would better get at the business sooner, when there is still good chance of our succeeding at it."—"World Missions from the Home Base," by Jos. Ernest McAfee.

"This glory of the immigration business its ugly features can never obliterate. What a magnificent product will be the American character when the process of amalgamation has gone forward a few further stages! How little any one race expresses the full measure of the human character! How far short does any one strain of racial nature fall of running the full gamut of human possibility! And what a splendid product will be the combination of them all in the coming American!"

By our giving or our withholding we improve or imperil conditions that mean life to others.

Only as a nation is steadied, guided and inspired by Christian principles will it fulfill its destiny; otherwise it will pass the way of other nations which have perished from the earth.

—JOHN R. MOTT.

NOTES FROM THE CENTRAL DISTRICT.

The Mission at Scottdale has plans under way for a new church to cost about \$11,000. It will be erected on the site of the present old building. More than half the amount of money needed is in hand and subscriptions are being received each week. Pastor and people are much encouraged. This mission expects to become self-supporting as soon as the new building is ready for occupancy.

The Mission at Cumberland, Md., has had in mind for several years the building of a new church and is now getting its plans under way so as to erect the building this summer.

The Mission at Warren, Ohio, will also build during this summer. More than half of the money required is already in sight. With the sale of the old property at a fair price the Mission can well begin its new building after the Board has approved of the plans.

The First English Mission at Louisville, Ky., trusting in the liberality of the entire Church through the recent Home Missionary Day Offering has prepared plans for a splendid Sunday School building with complete appointments for Sunday School work.

A splendid opportunity for a new Mission presents itself in the new mining town of Jenner No. 2 in Somerset County. Somerset Classis at its meeting a year ago voted one thousand dollars for the erection of a new building at this point. The mining company will donate a lot for this purpose and render assistance in other ways.

Bethany Mission, at Butler, will have its building completed early this spring.

Rev. D. Snider Stephan, who started our Mission at Vandergrift and had labored so successfully there for more than eleven years, recently resigned and went to our church at Berlin, Pa.

AMONG THE MISSIONS.

The Rev. John C. Horning has returned from his trip to the Pacific Coast. He reports being greatly delighted with what he saw of our Japanese work and also of the promising conditions in Los Angeles and other points.

A number of resignations have been handed in during the last quarter. Rev. A. S. Kresge resigned Conesville; Rev. S. R. Kresge, Wilton Junction; Rev. B. K. Hay, Des Moines; Rev. John D. Hicks has resigned Tioga, Philadelphia. This Mission has lately been merged with Trinity congregation and thus is dropped from our roll after the last of April.

The congregation at Walnutport, which is a part of the Palmerton charge, recently renovated and beautified its church building. A formal re-opening service was held on the last Sunday of March. The new church at Palmerton will be ready for dedication the first Sunday in June.

Our Hungarian Mission at Bridgeport, Conn., is installing a new pipe organ and this will be ready for dedication by about the middle of June.

The First Church, High Point, N. C., has plans under way for its new building.

A MAGIC WORD.

There's a little word below, with letters three,
Which, if you only grasp its potency,
Will send you higher
Towards the goal where you aspire,
Which, without its precious aid you'll never
see—NOW!

Success attends the man who views it right;
Its back and forward meanings differ quite;
For this is how it reads
To the man of ready deeds,
Who spells it backward from achievement's
height—WON!

—Selected.

The man who receives the grace of God for his own salvation and not for the salvation of others, not only learns little of the real joy of the Christian life, but defeats one of its main ends.

—ARTHUR J. BROWN.

THE HOME MISSIONS COUNCIL.

When Paul and Barnabas made a report of their missionary journey the Church in Antioch was present in full force. The Church evidently anticipated that which it received—a story of truly apostolic achievement and the clarion call to larger and more heroic undertakings. Even so, the anticipated report of the deputation that had been engaged upon a survey of “Neglected Fields” brought out the largest attendance on record of the Home Missions Council. To hear and act upon this report the executive secretaries of twenty-one denominational home missionary societies thought it worth while to turn aside from present duties in the office or on the field, and attend the two days’ conference in New York City. In the judgment of all present this was an epoch meeting. The Home Missions Council was organized four years ago. The first gathering of these home missionary secretaries revealed how slack had been their personal acquaintance and how small the fellowship that had been theirs in their labors. But now in four years of consecutive effort the Home Missions Council is a great company of brethren in Christ, meeting to consider common plans for pushing forward the limits of His Kingdom. One very practical evidence of the reality of this brotherhood was shown by the unanimous vote that the expense of one representative of each society should be paid from a common fund to which all organizations shall contribute in equal shares. Thus the Baptist, Presbyterian, Reformed and Congregational Home Missionary Societies, whose representatives could attend the meeting without the payment even of the street car fare, proposed to their brethren from the South and West that they be permitted to share with them the heavy expense of travel. One could not resist the feeling that he was in the presence of vast energies capable of regenerating an entire continent or world when one considered the mighty force of Christianity which this company of sixty or seventy men represented.

The breadth and scope of the depart-

mental reports were most noticeable. Denominationalism was not lost sight of, but sectarianism was nowhere in evidence. The kingdom was the big word, but no one present was so foolish as to imagine that the Christianization of America would be accomplished by the decrease of denominational activity. On the other hand, the insistence always was upon the very opposite point of view. The two great aims in mind were the establishment of efficient co-operation among evangelical denominations and the prevention of any waste of home missions funds was sectarian competition.

In this spirit the subject of the American Indian was presented by the Committee on Indian Affairs, Dr. Moffett. This report was of big interest at this time on account of the testimony it gives as to the value of the services of the legal representative of the Home Missions Council at Washington, D. C. The report of this committee was also made more significant by the presence of Hon. R. G. Valentine, United States Commissioner of Indian Affairs, who most cordially and frankly announced his own belief that every Indian child had a right to religious education, and that he welcomed co-operation from all the religious forces of the country and none more gladly than that of the Home Missions Council.

In the report of the Committee on Work in Porto Rico some most interesting signs of progress were indicated. In the three years from January 1, 1908, to January 1, 1911, there has been an increase of fifty-two in the staff of pastors, of teachers eleven, forty-nine churches have been organized with 2,469 members with an increase of 103 Bible schools. The Porto Ricans are giving for mission work in their island \$8,361.65 more than they gave in 1908 and the value of the church property is \$186,536 greater than in 1908. It may be doubted whether in any other land Christian Missions ever accomplished so much in the same length of time as in Porto Rico.

One of the two larger subjects discussed was that of the observance of

home mission week, November 17th to 24th, of this present year. This was determined upon at a joint session of the Council of Women for Home Missions and the Home Missions Council. The feeling everywhere so manifest among our churches is present also in the board's offices. We want a "Movement" without the name; an "undertaking" that shall actually undertake. The feeling was everywhere expressed that the observance of home mission week must be different. And so it was decided that the 100,000 churches of America shall be asked by their home mission representatives to set apart the week above mentioned as home mission week so that simultaneous meetings in the interest of home missions shall be held in every one of our Protestant churches all over the land. Suggestive programs will be arranged with plans covering the entire week, as well as the entire field of modern home mission endeavor. Since five-sixths of all our churches have been formed by home mission effort, it is believed that every church in the land from those in the metropolis to the one in the most distant rural hamlet will be glad to recognize the supreme work of American home missions and lay plans during this week for extending the knowledge of the kingdom to the ultimate man.

As before indicated the main interest centered about the report of the deputation that had spent two months in visiting the States west of the Missouri and which had returned with deepened appreciation of the heroic achievements of home missionary effort, but with absolutely new understanding of the vast religious destitution of great portions of our country. This Committee of Five, consisting of Rev. Dr. L. C. Barnes, of the American Baptist Home Missionary Society; Rev. Dr. H. C. Herring, of the Congregational Home Missionary Society; Rev. Dr. Ward Platt, of the Board of Home Missions of the Methodist Episcopal Church; Rev. Dr. I. N. McCash, of the American Christian Missionary Society, and Mr. J. E. McAfee, of the Presbyterian Board of Home Missions, is continued and charged with the

responsibility of pressing the state surveys to a conclusion, securing the tabulation of the schedules and analysis of the same. For this work this committee is authorized to expend \$2,000. The invaluable results of these surveys are to be published by the Home Missions Council in the late summer or fall of the present year. In the spring of 1913 special consultations will be called from the various states considered to promote the co-operative meeting of unmet needs by the allotment of unoccupied fields. A thoroughly representative deputation of Board Secretaries, together with such specialists in religious and social effort as can be secured will co-operate with field superintendents and the members of state and district home mission boards and committees in holding a state consultation covering two full days and evenings. As a result of these consultations it is hoped that co-operative plans may at once be laid to banish the term "Neglected Fields" from the place it now occupies in our Home Missionary vocabulary. In view of the tremendous importance of work among Orientals on the Pacific Coast, the Standing Committee of American Workers among Orientals on the Pacific was requested to prepare and present to the Home Missions Council a plan by which the work for the various Oriental races on the coast may be allotted among the different denominations so as to secure it more adequate accomplishments.

The "neglected field survey" has emphasized general neglect of lumbering and mining communities, owing to the fact that in neither of these communities is the maintenance of self-supporting churches feasible. From many sources appeals have come to the Home Missions Council to inaugurate and prosecute through the constituent boards a co-operative work in these communities. This led the Home Missions Council to establish a commission consisting of one member of the executive staff of each board or society to organize and supervise such work. This commission will survey the entire field, ascertain facts, and then allocate to the several boards

definite responsibility for the several needy communities so that the entire field may be covered as far as possible.

The conclusion of the report of this deputation sent out upon this neglected fields campaign is worthy of quotation:

"It will be noted that our recommendations are not in the direction of union churches, missionaries or missionary societies, but in the direction of practicable co-operation involving increase rather than decrease of denominational activity. The course of the Home Missions Council is clear. Our one business is to push the Christianization of America through the established church agencies. Co-operation is essential in doing this. Keeping the issues clarified and simplified, so far as we are concerned, we should follow a steady policy and adopt vigorous measures for accomplishing two ends: one is, the prevention of wasting by competition missionary funds, workers and interest; the other and paramount end is the establishment of efficient co-operation among evangelical denominations so as to meet the unmet spiritual needs of America."

To rescue souls forlorn and lost,
The troubled, tempted, tempest-tost,
To heal, to comfort, and to teach;
The fiery tongues of Pentecost
His symbols were, that they should preach
In every form of human speech,
From continent to continent.

—HENRY W. LONGFELLOW.

HELPFUL BOOKS.

THE MISSION OF OUR NATION. By *James Franklin Love, D. D.* Assistant Corresponding Secretary Home Mission Board, Southern Baptist Convention. Fleming H. Revell Company.

This is a very strong and timely presentation of what the author conceives to be the divine purpose and mission of the American nation. All the facts of history indicate that our nation has been founded, preserved and blessed that it might be the instrument in God's hand to bring the whole world to a knowledge of Jesus as Saviour. The book is well written and displays a mastery of thought and style. It will prove stimulating to all who may be privileged to read it.

THE ROAD TO UNITY. By *H. Hensley Henson, Canon of Westminster.* George H. Doran Company, New York.

This is an address delivered to the National Council of the Evangelical Free Churches. This little volume has met with great favor among its readers. Dr. G. Campbell Morgan speaks of it as "a timely, scholarly and Christian booklet. Lucid, concise, convincing." The idea of union is in the air, we are on the "road to unity," and it will surely be interesting to know what such a distinguished churchman as the Canon of Westminster has to say on such an important subject.

THE REDEMPTION OF THE CITY. By *Charles Hatch Sears, M. A.,* executive secretary of the New York City Baptist City Mission Society.

Mr. Sears has made a valuable contribution to the study of the modern city problem. The largest city in America also furnishes some of the most serious social, industrial and religious problems of the day. Most of the concrete illustrations used in enforcing certain general principles laid down by the author are taken from conditions as they present themselves in New York City. He discusses his subject under the following heads: "The City in Its Adolescence," "The Municipality as a Redemptive Agent," "Forces in the Redemption of the City," "Christianity as a Social Dynamic," "The Church in the Redemption of the City," "Types of Redemptive Effort" and "The Trend." The book is enriched by pictures and charts, as also by an extensive biography on various phases of city work. The book lends itself very readily for use in a mission study class, and serves as a helpful collateral to Strong's "Challenge of the City." A careful study of the book will prove stimulating and helpful.

THE CHURCH AND THE NEW AGE. By *Rev. Henry Carter.* Published by George H. Doran Company, New York.

Here we have an illuminating study of a very interesting and vital question. We all recognize the changed and changing conditions which the new age has brought upon us. The question presents itself whether the Church has a place or is fulfilling its mission in the changing social order. Mr. Carter answers the question in an able and thoroughgoing manner. The reader may not always agree with him, but his optimism is fine, and his diagnosis of conditions within and without the Church is usually borne out by the facts. He writes from the standpoint of an Englishman, and of course England has some social and religious problems which scarcely exist in America, but the two countries have sufficient in common to make this a very interesting and instructive volume for readers on both sides of the sea.

FOREIGN MISSIONS

EDITOR

REV. ALLEN R. BARTHOLOMEW, D. D., SECRETARY

THE WORK IS ONE.

In God's vocabulary there are no such words as home and foreign missions. We should make no distinction between home and foreign missions. The Church is able to attend to both. The person who does not work for both home and foreign mission works for neither. If you work for one of them you work for both. Moreover, only by doing both can we work for either.

To neglect foreign mission work is to stifle the spirit upon which the success of home missions depends. To neglect home missions is to stop the spring through which all mission work flows throughout the length and breadth of the world.

We can do both, and we must do both, each for its own sake, and each for the sake of the other.

LETTER OF THANKS.

In the March issue of the OUTLOOK OF MISSIONS will be found the pictures of the new chapel, and the parsonage for

the evangelist, at Wakamatsu, as also the statement of the cost of erection. It will be gratifying to all the contributors towards this chapel and parsonage to see a letter of thanks in the original Japanese language. Our Japanese brethren are truly grateful for the help the Christians in America render them in the up-building of the Kingdom of Christ in the Land of the Rising Sun.

WOMEN AS SOLDIERS IN CHINA.

Shortly after the taking of Shanghai and Nanking by the Chinese rebels, the women of the former city formed a battalion to serve in an advance project on Peking. They were affiliated with the regular republican army, and were awaiting orders to march to the front. These women ranged in age from 17 to 28 years of age, and most of them were daughters of well-to-do merchants. This shows an interest in the progress of the new China, and is a strong proof of the liberating influence abroad in the empire.

感謝狀

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FORMAL LETTER OF THANKS FROM THE WAKAMATSU NIHON KRISTO KYOKWAI TO THE "AMERICAN MISSION" FOR CHAPEL AND PARSONAGE.

THE HEATHEN WORLD.

Paint a starless sky; hang your picture with night; drape the mountains with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children: It is the heathen world—the people seen in vision by the prophet—who sit in the region and shadow of death, to whom no light has come; sitting there still through the long, long night, waiting and watching for the morning.—BISHOP FOSTER.

MEET THE CRISIS.

No one interested in the welfare of China can visit that nation to-day, and study the needs and opportunities of this time of startlingly rapid changes, without becoming convinced that there are possibilities of service of eternal value in China to-day, of a magnitude such as Christian people have not faced since the days of the Reformation, or even since the first century of the Christian era. But with that conviction there comes to many also a second conviction, which is that China has no greater need than that Christian people of other lands should realize her present crisis and rise to meet the opportunities of service which it affords, before they are gone not to return. The China of to-day is plastic, the China of a very few years hence will be far less so.

MARGARET E. BURTON.

MENTAL DISCIPLINE OF THE MISSIONARY.

As soon as the missionary reaches his field, he is compelled to master a foreign language and make it his own. Some of those languages, like the Japanese, the Chinese, the Tamil, and Marathi of India, and the Arabic, are the most difficult languages spoken by men.

There is no doubt that the mental effort and persistent application demanded, in many missionary countries, to fit the missionary even to begin his work, if ex-

pended in a German or American university, would secure for the man the degrees of Master of Arts or Doctor of Philosophy or both. By the time the missionary begins his work in the vernacular, he has experienced a course of mental discipline equalled by that demanded in few other professions. This ought to be sufficient to insure mental balance and guarantee that he is no weakling.

JAMES L. BARTON.

ANCESTOR WORSHIP.

The great religion of the Chinese is the worship of ancestors, idolatry being largely due to the canonization of ancestors. It antedates the great religious triad, though each contributes something to it. It touches Confucianism in its basal principle, filial piety; Taoism and Buddhism in its attitude toward the future life. It is the worship of ancestors that makes necessary the submission of younger to older, causes the young married couples to do obeisance to the groom's parents, decides the status of women—they, having no part in the ancestral rites, are less important than sons—and permits concubinage, since a man must have sons to worship him after his death.

The worship of ancestors takes place at different times. In April graves are attended to; at the New Year festival, before either pictures of the departed or tablets bearing his name, he is revered by the offering of food and the proper ceremonies. The cost of this worship is tremendous. Of the food offered the ancestors take the "essence," the living relatives look after the rest. The food thus feeds the denizens of two worlds; more could not be asked.

The motive back of ancestor-worship is largely fear, though its basal principle is filial piety. The happiness of the departed depends upon it; his attitude—whether malevolent or benevolent—is determined by his state of happiness or unhappiness. If benevolent he will help the living, at least do them no harm; if neglected and unhappy in the spirit world, he may bring about dire results.

The living serve the dead that the dead may assist the living. It is a sort of a treaty of reciprocity between the two worlds.—FRANK RAWLINSON in *The Missionary Review*.

REFLECTIONS BY A MISSIONARY.

It is always a mutual benefit when a missionary comes home on furlough. He gets to see with his own eyes the attitude of the Church at home toward the great missionary problem. A missionary of another Church furnishes a number of "reflections" which are well worthy of careful study. They are as follows:

There are so many more interested in the cause than we thought.

So many are ready to be interested when personally approached.

The key to the home situation lies in the hands of the pastor.

Pastors are overwhelmed by the multitude of appeals and thus robbed of all sense of perspective.

Pastors need more sympathetic co-operation from the field.

The missionary himself has a viewpoint, experience and fund of information which cannot be supplied by any other; hence his added responsibility.

There is a vast difference between the semi-secular preaching of the home pulpit and the direct evangelism of the foreign field.

There is a great restlessness in the home ministry—whether due to pulpit or pew it is here.

Results appeal most to the home mind.

Next to results come the "personal touch." Remove the man, foreigner or native, and bald facts cease to hold interest.

The apathy and indifference of those who know and do not act is more trying to deal with than the ignorance, vice and superstition of the foreign field. The latter is usually coupled with some degree of teachableness.

CONFERENCE ON CHINA.

About fifty officers of the Foreign Mission Boards of North America, and as

many missionaries from China, met in New York City on February 29th to consider the present situation in China. The entire day was spent in discussing the various phases of the missionary work. No mission field in the world to-day deserves greater attention or calls for speedier reinforcement. There is an urgency to the call that is almost overwhelming.

The people are now more friendly to foreigners and welcome Christian teachers as never before. New educational movements have resulted in the establishing of more than 40,000 schools with nearly 1,500,000 students. Most of the efficient teachers in these schools have been trained under missionary influences. The Chinese people generally recognize as never before the inadequacy of the Chinese religious systems. Some of their leading men have publicly expressed the hope that more Christian teachers will speedily be sent from America.

In the Message to all the Churches of North America Dr. Robert E. Speer says: "So great an opportunity as God now offers in China is a sovereign summons. It demands of us an enlargement of our horizons, an expansion of our faith, an acceptance of our duty, and an eager and joyful exercise of our fellowship with Christ in ministering to the need of an awakened nation, and in hastening the coming of his world-wide Kingdom by an unprecedented advancement. May the churches in China and in the West be found equal to this opportunity."

"God has brought some of the heathen close up to us, to enable us to determine how correct are our conceptions, how clear is this gospel light which we supposed we had to disseminate. This experience ought to correct many an erroneous notion. The foreigner, the brotherman, seen in such a delusive light at the great distance, when brought close up will make the missionary enterprise seem a very different thing from what some had supposed it."—*World Missions from the Home Base*, by Jos. Ernest McAffee.

"SHIAMBO," THE JAPANESE MEDITATION STICK.

BY REV. HENRY K. MILLER.

Some years ago while living in the city of Yamagata, I used to visit the large town of Tsurugaoka (Crane Hill), where since 1888 the Church of Christ in Japan and our Reformed Mission have been carrying on Christian missionary work. A number of excellent workers have come from that remote place, which is a large and bustling town.

Unless unavoidably prevented, two fine old gentlemen were sure to be present at the church services. One of them, now deceased, was the father of Mr. Tadashi Igarashi, *Kanji* or general manager of North Japan College in Sendai. The other, still living, was Mr. Jirobei Harada, whose portrait is herewith shown. These two elderly men might well be called "gentlemen of the old school." But the particular reason for making mention of them at this time is the fact

that both of them used to bring with them to the church services certain crooked sticks over a foot long. Never having seen the like before, the first time I noticed one of the men take out from the bosom of his dress one of these strange objects, I was, of course, filled with curiosity. Inquiry developed the fact that these sticks, called *shiambo*, were formerly used by people while meditating. Handling a stick was supposed to assist the mind in thinking, perhaps in the same way as an old lady's thoughts flow the more freely the faster her knitting-needles fly. In Buddhism meditation occupies an important place with people who have entered upon the specifically religious life. Messrs. Igarashi and Harada after they became Christians very naturally and properly carried over with them into their new life of faith in Christ their old use of meditation sticks. Notice that in the picture Mr. Harada sits with a *shiambo* in his hands.

The original of the accompanying portrait formerly carried on the dyeing business, which had been handed down to him from generations of ancestors. Employing a large number of hands and owning considerable real estate, Mr. Jirobei Harada was a well-to-do man. He also was an earnest believer in Shinto (the original religion of Japan), and, first as agent and then as assistant superintendent, for more than twelve years he served the local shrine of the sun-goddess Amaterasu. When this temple was destroyed by fire, he labored zealously for its rebuilding, and as a reward for his efforts received a religious title of high honor. When thirty-nine years of age, Mr. Harada suddenly became blind, so that he was no longer able to earn a livelihood at his trade, which required ability to distinguish colors. His affliction only made him a more zealous Shintoist, but he grieved over the wicked conduct of the Shinto and Buddhist priests. It was while he was in that frame of mind that Christian work was started in Tsurugaoka (1888), and thus he learned of the existence of the true God. After this he lost all his property, which he had mortgaged in order to help another man, and he became very poor. Though at



JIROBEI HARADA.

that time he believed in the existence of God, he was not yet conscious of his own sinfulness. Under the teaching of Mr. Jo Kuranaga, our first evangelist at Tsurugaoka, Mr. Harada fell under conviction of sin and later (August 28, 1892,) was baptized by Rev. K. Fujiu. Afterwards his wife also received baptism.

As, because of his blindness, he had no way of earning a living in his advancing age, Mr. Harada's wife supported herself and husband by re-winding silk thread. However, Mr. Masao Watase, who later became pastor of the Tsurugaoka church, once said that a Christian, though blind, ought not to be supported in idleness by his wife. Thereupon Mr. Harada, when about sixty-one years old, took up the study of anatomy, physiology and other branches pertaining to acupuncture and massage. At the age of sixty-five he passed the necessary examinations, received a diploma and commenced to practice. A later pastor, Mr. Tetsuzo Miura, from whom I learned the principal facts of Mr. Harada's career, says that for almost twenty years since his baptism this aged saint by God's help has been full of hope and consolation, and is beloved by a great many people. Regardless of heat or cold, he pursues his calling day and night, and is never absent from church service or prayer-meeting unless absolutely prevented. He is constantly speaking of the "Way" wherever he goes to the edification of many. A great reader of the Bible printed in raised characters, he has committed considerable portions to memory.

Both Mr. Igarashi and Mr. Harada presented me with several of these meditation-sticks. When asked what he would like to have in return, Mr. Harada suggested a copy of the New Testament. I therefore sent him a small copy of the Bible in Japanese printed in the ordinary way. Of course he could not read it, but he found an ingenious way of putting it to excellent use. Taking a smoking-outfit such as Japanese men suspend from their sash, he had the tobacco pouch converted into a case for his new Bible. Some years ago Mr. Miura told me that our friend, when going into houses or

hotels to massage people, would take his transformed smoking-outfit with him and at the proper time withdraw it from his sash and produce his Bible. Not being able to read it himself, he would politely ask his patrons to read it for him!

WHY ENGAGE IN MISSIONS.

BY REV. J. D. THOMAS, PH. D.

ARTICLE III.

AN AGE OF MISSIONS.

The Church in the fulfillment of her missionary call stands under the wise guidance of a world-governing God, who in His providence creates the very times when new doors shall open themselves and new races shall be called.

The first great missionary period of the Church begins with the outpouring of the Holy Spirit on the day of Pentecost, which broke upon the world in all the fulness of a morning light. For the apostolic mission the hand of God paved the way in that universal Roman world power. Under the strong protection of Rome and with a universally spoken language, the Greek, the messengers of the Lord Jesus Christ, could move out from the land of the morning and go even as far as Gaul and Spain with the Gospel tidings of everlasting peace.

Their stations were formed from the various Jewish congregations scattered throughout the numerous large centers of population in the Roman empire. Through these, in the general extinction of that old Polytheism there was awakened in the multitudes a religious hunger, and out of the Gentiles large numbers were brought into the Church. Though these missionaries were all Jews, they nevertheless were borne onward in their missionary zeal for the conversion of the world by that Pentecostal spirit, which in fact will make of every earnest Christian an enthusiastic missionary. However, before all, the great missionary, Paul and his associates, through the guidance of the Holy Spirit, carried the Gospel from Antioch to Rome.

The foundations of these various congregations established by these godly men were at first made up entirely of

the common people, but after the death of the Apostles, Christianity more and more, and that, too, without any direct missionary activity, penetrated the very kernel of the population, until at last Constantine the Great extended political protection to Christianity, which had exerted such a power and influence in the lives of the people even amid the most cruel and bitter persecutions; the Church receiving State recognition, this accelerated her growth, and the rapid Christianization of the masses took place because religion was something popular, the consequence was, much that was heathenish was not overcome, but found its way into the Church and continued there.

The second great missionary period was that of the Middle Ages, beginning with the entrance of the Germanic and Slavonic races into history. In these races, to whom religion appeared of deep concern, the Church moved towards a community of permanency in Europe, and because of this their Christianization took place in a very exterior manner, whole companies were implanted into the Church ordinances at once, but yet amid a Christian discipline these races were trained into a Christian behavior.

Missions at this period becoming the tool of that great world power, went to work at best very externally, and also those who through personal testimony were to go forth as the messengers of the Church, of whom there were not a few nor was there any lacking in zealotness or enthusiasm, but these took no offence at this externality and political force conversion that prevailed. It was owing to the fact of their intense temporal comprehension as to the character of the kingdom of God. With them the Holy Roman Empire and the Kingdom of God were identical. Even the zealous Boniface, the apostle to the Germans, the founder of the German churches, was strongly tinged with this conception, and his purpose was not so much the upbuilding of the kingdom of God among men as the establishment of the power of Rome. In the very footsteps of that great Saxon Emperor went forth men as

missionaries to the Wends: Princes like Albrecht the Bear, priests like Nobert, and Otto of Bramberg and orders like the Premonstrants and German knights. The grand result of this second missionary period was the Christianization of nearly the whole of Europe.

However, in between comes Islam overflowing the territory of the Church with its teaching, leaving that portion undisturbed not susceptible to missions like the Armenians, Nestorians and Copts. But this strange fanatical sect that was spreading its tenets by the sword, and at one time dangerously threatened the Church in Europe, was in the hand of God an immediate judgment upon a Church which had become debilitated through picture worship and an extreme observation of church forms. Islam shall be in the hands of an overruling Providence a means unto new world opening for Christianity.

While Islamism closed like a mighty wall the way to the heathen world by land, it necessitated Christendom to seek out new paths by sea, and in its subsequent movements to coast along all shores and to penetrate the innermost recesses of the heathen world. And that strangely the Reformation of the Church is associated with the discoveries of Vasco de Gama and Christopher Columbus, seems to indicate that God was also determining to open a world for a renovated Christianity, where it might unfold itself in its highest ideal of love separated from the State.

But the Spanish-Portuguese colonization of the New World was only in the interest of the Roman Church, in which that same Middle Age spirit of missions still prevailed with all the attached errors, and these were but perpetuated in the settlements of the newly discovered country. Unto the Protestant churches the highway to missions still remained closed. And because the way seemed hopelessly closed and because of her severe struggle for an existence, the spirit of missions failed in her and also the fact was that she did not have a proper understanding of those Biblical missionary thoughts as found both in the

Old and New Testaments. These were to her as yet secrets. She had not yet received the baptism of love.

Pope and Turk appeared to the fathers of the Reformation as the anti-Christian harbingers of the shortly coming day of judgment, and the yet at hand un-Christian world of which they indeed had a very meager knowledge was looked upon as being forever cast aside by an Almighty God because of their determined unbelief. While it was so declared that the Gospel should be preached throughout the whole world by the Apostles and their followers, but where the Scriptures mentioned heathen even Luther himself only thought of those the Church had gathered out of the heathen of the Western world, in which to him all the missionary promises of the Bible were fulfilled. It was not an age fully ripened for missions.

For this cause God has prepared the third great missionary epoch, Modern Missions. The Church had to be prepared for this period, ripened and mellowed by trials and bitter experiences. To Protestantism God brings a great spiritual renovation through Pietism, which led her to the first significant missionary activities in her early history, and the way was also opened to her for missionary work among the colonies of the New World which were of Protestant persuasion and power.

Since the end of the eighteenth century there has been an awakening in England, and after the overcoming of Rationalism in Germany a renewed life of faith followed. The Church was actuated and permeated by a new power, and at the same time through the providence of God great world historic events were taking place and that almost forgotten missionary command mightily again entered into the conscience of the Church, giving to her a great revival in missions.

Geographical investigation tore piece by piece the veil that was still shrouding one country from the other, and at the beginning of the twentieth century steam and electricity has shortened distances and virtually made neighbors of

the whole world, engendering a world intercourse, making it possible for the messenger of the Lord Jesus Christ to go into any part of the world unmolested; in fact, the heathen world invites him to come. The highways of commerce have become the pathways of the Gospel of Christ and the road for missions. Through the colonial policies of the nations of the Old World, particularly England as she entered India, Africa and Egypt, millions have been brought under the influences of Christian government, and in them the way was paved for men like Carey, Livingstone and Paton where these consecrated pioneers of missions found important fields of labor.

A century ago our fathers were struggling for an existence subduing the earth. They were poor and the American Church was largely missionary territory. And as they came out of that terrible struggle for political freedom, they had gained their liberty and freedom, but their poverty was unbounded, and as they surveyed the situation they declared we want no possessions beyond the seas, our limits of empire shall remain within the bounds of this Northern Continent, but:

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm."

He says to the American people there are the Philippines and other islands of the sea; these must be wrested from the power that for four centuries endeavored their enlightenment, but it has failed, and instead superstition and ignorance still prevails. And notwithstanding our struggle for existence and determination to stand aloof and separate ourselves from the world, God in His providence saw differently. No nation on the globe has enjoyed the prosperity and temporal development that we have. Our progress in the history of the world stands without a parallel. That smitten rock of the wilderness has been flowing after us during the past century in a refreshing stream. We to-day are enjoying the rich heritages of the denials and sacrifices made by our fathers both politically

and spiritually. There is the school house on every hill and the church in every valley.

When Napoleon in his Egyptian campaign was riding at the head of his army, as they were crossing the sands and wandering along the Nile, suddenly before him rose magnificently the Pyramids; he turns to his army, "Halt, soldiers! Soldiers before you stand twenty centuries of history!" So God has led the American churches onward as well as the great American nation, and to-day before American Christianity the possibility of either turning forward or backward the pointers of time centuries in the progress and Christian enlightenment of the world.

The doors of Japan have been opened and the great wall of China is crumbling before the onward march of the Gospel of Jesus Christ. What are we of the Reformed Church going to do about these things? The Reformed Church, glorious in the progress and development in the past history of the world. Our General Synod at its meeting at Canton says for the next three years \$634,050, or the raising of one million dollars annually. We are not a regiment small in the great army of the Lord, and shall we do our part in the evangelization of the world? During the Franco-Prussian war whenever the old field marshal, Count Von Molke, was asked for the orders of the day, the invariable answer was: "Forward!" There are our skirmish lines at the front in Japan and China, and we dare not sound a humiliating retreat.

It is hardly necessary for me to point out what others are doing in this great work in the way of support; those not numerically nearly as large as we are nor even possessing as much in wealth. There is, for example, the Moravian Church, with a membership of only 42,000 over against our 300,000, and yet these brethren are annually paying in round numbers into their treasury nearly half a million dollars! Then, again, the United Presbyterian Church, the Dutch Reformed Church, all numerically less than we are, yet doing far greater things

for world evangelization. There is but one order for us in conjunction with our Synodical action, and that is "Forward!"

The whole of Christendom to-day has no excuse whatever for any missionary lethargy, and at last by the achievements of the geniuses of science in the onward march of civilization and world enlightenment by the hand of God the heathen are lying at the very doors of the Church like the poor Lazarus was before the gate of the rich man.

The time of world missions is at hand. After a long and tedious century of foundation laying and in seed scattering, a rich harvest is now ready to be gathered in many quarters. And the question as to whether Foreign Missions is adapted to this age is all cant. Facts and conditions indicate differently. Throughout all Protestantism to-day more than at any other time in the history of the Church the conviction prevails that missions are the uppermost duty of the Christian Church.

"Forward be our watchword,
Steps and voices join;
Seek the things before us,
Not a look behind."

THE MISSIONARY MAP.
A Key to the Study of It.

J. ALBERT BEAM, M. D.

Have you seen the new Missionary Map for the Reformed Church? It is issued as a blue print and is mailed to any address for 50 cents postpaid. The paper used is of an excellent quality and will stand an astonishing amount of folding and unfolding. You can keep it folded in the mailing envelope ready to take with you to your Sunday School Class, Mission Study Class or to the Missionary Meeting. You can pin it on the wall and by an occasional glance familiarize yourself with the main features of the geography of the far East. This map will help you secure and hold the interest of most any small group in which you may be working, for nearly every one is interested in a map.

In the lower right hand corner you will find an outline map of the world showing

the relation of our fields to the rest of the world, and the main ocean and rail routes of travel. Just to the right of the small map you will find some interesting information about "Our Responsibility" and "Our Fields." You will find "Our Field" in Japan to the north of a heavy dotted line drawn across the main island from east to west and within a dotted line including the city of Tokyo. In nearly all of the cities indicated in north Japan, mission work is being carried on by our Japan Mission, in the several cities the names of which are underscored we have missionaries living.

To reach this field our missionaries take some one of the several rail routes via Chicago, St. Louis or New Orleans, and sail from Van Couver, Seattle or San Francisco. Those sailing from the northern ports go straight over to Yokohama, in about fifteen or seventeen days, while those sailing from San Francisco call at Honolulu, and go from there to Yokohama, making the whole journey in about twenty days. From this port they travel by rail about a day's journey via Tokyo to Sendai. The other stations, Yamagata and Wakamatsu, are reached also by rail. It is to be remembered that Sendai is our educational centre, for at this place are located the North Japan College and Industrial Home, the Theological Seminary, and the Miyagi Girls' School. The centres for evangelistic work at present are Sendai, Yamagata, Wakamatsu and Tokyo. It is hoped that in the near future stations will be opened at Niigata, Akita and Sakata.

Missionaries assigned to work in China continue the journey from Yokohama through the famous Inland Sea of Japan, calling at Kobe and Nagasaki, and arriving at Shanghai about a week after leaving Yokohama. They still have a journey of about 750 miles to our first station. They pass up the Yangtze for about five days, calling at the principal cities as Nankin, Kiukiang, and Hankow. Kiukiang is of special interest not only for its pottery and silverware, but because it is the port to which all must come en route to the sanatorium known as Kuling. This place is in the moun-

tains some fifteen miles south of Kiukiang west of the Poyang Lake. Hankow, together with the two other cities, Wuchang and Hanyang, is the Chicago of China, or the greatest inland commercial center.

The river becoming more shallow and dangerous above Hankow, it is necessary for the missionaries to transfer to vessels of less draft to continue the journey into the interior. A run of about thirty-six hours brings them to Yochow, where our work was first organized.

Those assigned to duty at Yochow are now at their new home, while others assigned to Shenchowfu still have about three weeks of travel ahead of them. Leaving the steamer at Yochow, a Chinese houseboat is engaged. All things being ready, the party sails along the southern coast of the Tung Ting Lake, reaching the city of Changteh in about ten days or two weeks, depending on the state of the weather. Another five to seven days of exciting travel up the Yuen River will bring the party to its destination, Shenchowfu.

Our two stations in China, Yochow and Shenchowfu, are both in the Province of Hunan. On the map this province is outlined by a heavy dotted line, and the name is written in bold letters. Around each of these cities are a dozen or more smaller towns which are visited by our missionaries and Chinese workers.

Although the map is intended primarily to show the location of our own work, some other points of interest are indicated. For example, in the small outline map you will find the province of Oman on the east coast of Arabia. The Reformed Church in America has challenged us to take up work in this field. In Japan your attention is directed to Tokyo, the capital city, with its nearly 2,000,000 people, its trolley cars, its magnificent government buildings, and finely equipped educational institutions; Kyoto, with its famous university, and the railroad systems.

In China note the Grand Canal parallel to the coast from north to south, the railroad from Shanghai to Nanking, and

from Hankow to Peking, also the road under construction from Hankow to Canton, completing the great north and south trunk line. It is planned to continue the road from Nanking on to Hankow, and then west to the great provincial capital Chengtu. Note also the great wall of China to the north and west of Peking, the well-known capital city of the Manchu government. On the south you will see Canton, and a hundred miles farther south the port commonly known as Hongkong, one of the greatest ports in the world.

While studying this map remember the 10,000,000 human beings who must hear the Gospel, if they hear it at all, through the efforts of the Reformed Church in the United States. Pray for them. Pray for our representatives in the Orient. Pray for yourself that you may be given a vision of the world's need, and the grace to assume your share of the responsibility.

FOUR HUNDRED PRESENT.

On March 3, a woman's meeting was held in St. Stephen's Church, at Perkasié, Pa. There were four hundred women present. That was a splendid attendance. But the meeting was even more splendid in its purpose and enthusiasm. To gather so many women at one meeting is a twentieth century possibility. And to have a woman preside and another to deliver the address could only come with the freedom that the Church accords to the noble army of devoted sisters in the upbuilding of the kingdom.

Mrs. Rebecca S. Dotterer, of Philadelphia, was the principal speaker. Her subject was: "Woman's Opportunity for Service." Women hold office side by side with men and fill them creditably as well. Women's opportunity for service is right now. Therefore we should be able to make progress in whatever work we are engaged in. For the spread of the gospel in this generation we at home need: 1. Knowledge of conditions as they exist in non-Christian lands. 2. Intercessory prayer. 3. Systematic giving.

Everyone should be eager to help those

who sacrifice their lives as missionaries in foreign fields. The greatest need in the Church to-day, in view of the conditions affecting its missionary work, is the need of prayer. At this particular time in the history of missions it should be made plain in the churches, and to individuals, that prayer is the dominant factor in effective missionary progress. We should therefore help the work along in foreign fields by our prayers, and give of our money so that missionaries may be able to establish schools to educate the heathen in Christian work. There are some good schools for girls, but they are too few to reach even a small portion of the young womanhood of Japan and China. We ought to be loyal, for to call this the missionary age will find a ready response in every heart. THE OUTLOOK OF MISSIONS should find its way into all our Reformed homes.



HARRY WADE HICKS, PRESIDING OFFICER.

TRAINING FOR LEADERS AT SILVER BAY CONFERENCE.

Among the innovations that will characterize the Missionary Education Movement Conference at Silver Bay, on Lake George, July 12-21, this year, will be a special program for laymen under the leadership of Mr. J. Campbell White, General Secretary of the Laymen's Missionary Movement.

There will be another series of conferences or institutes for pastors led by



Where
Platform
Meetings
are held
at
Silver Bay
on
Lake
George.

Dr. Cornelius H. Patton, Secretary of the American Board of Commissioners for Foreign Missions, recently returned from an extended journey through Turkey, Africa and India.

Other special conferences and institutes have been arranged for Sunday School superintendents and teachers, missionary committeemen, and for practically every type of worker in the local church activities.

Dr. T. H. P. Sailer, Educational Secretary of the Presbyterian Board of Foreign Missions, will be Dean of the Mission Study Department this year as in the past. With him will be associated a strong faculty of normal mission study class teachers, including Dr. W. E. Witter, Rev. Arthur R. Gray, Rev. John M. Moore, Mr. B. Carter Millikin, Rev. H. K. England, Miss Lucy C. Sturgis, Miss Grace Lindley, Miss Harriet Hallway and Miss Anna B. Taft.

Rev. George F. Sutherland, Secretary of the Young People's Missionary Department of the Methodist Church, will have charge of the missionary institutes, and associated with him will be specialists in various departments, including Rev. George H. Trull, of the Presbyterian Foreign Board; Rev. J. M. Moore, of the Baptist Forward Movement; H. A. Kinports, of the Reformed Church

in America; J. Campbell White, Morris W. Ehnes, Miss Susan Mendenhall and others.

Mr. Ralph E. Diffendorfer, Sunday School Secretary of the Missionary Education Movement, will have charge of the daily conferences in graded missionary instruction for the Sunday School.

Dr. Robert E. Speer will be among the speakers at the platform meetings, and other well-known devotional and missionary speakers, including Board Secretaries and missionaries, will address the conference at the evening vesper and other services.

As in the past, the afternoon hours will be kept wholly free from meetings for recreation on hillside and lake. Mr. Harry Wade Hicks, General Secretary of the Missionary Education Movement, will preside throughout the conference.

Additional information concerning the conference may be had by addressing John H. Poorman, Reformed Church Building, Fifteenth and Race streets, Philadelphia, Pa.

Similar conferences conducted by the Missionary Education Movement will be held at Blue Ridge, N. C., June 25-July 4; Cascade, Col., July 5-14, and Lake Geneva, Wis., August 2-11. All of these conferences are open to members of the Reformed Church.

An Ideal Spot
for
Mission Study,
Silver Bay.



BOAT HOUSE AND ATHLETIC GROUNDS.

**SUMMER MISSIONARY CONFERENCE
COMMITTEES.**

The following persons have accepted membership on the 1912 Linwood Conference Committee: The Rev. A. C. Shuman, D. D., Tiffin, Ohio, chairman; Mr. Emil Buehrer, Archbold, Ohio; the Rev. Daniel Burghalter, Tiffin, Ohio; the Rev. E. F. Evemeyer, Dayton, Ohio; the Rev. George W. Good, Tiffin, Ohio; Miss M. Ella Kilmer, Akron, Ohio; the Rev. D. W. Loucks, Bellevue, Ohio; the Rev. A. C. Pretzer, Vermilion, Ohio; Mr. A. G. Shriver, Three Rivers, Mich.; the Rev. John F. Winter, Toledo, Ohio.

The personnel of the 1912 Mt. Gretna Conference Committee is as follows: The Rev. Robert J. Pilgram, Pittsburgh, Pa., chairman; Mrs. L. L. Anewalt, Allentown, Pa.; Miss Laura S. Bausman,

Lancaster, Pa.; Miss Mabel Black, Alexandria, Pa.; Mr. A. Nevin Brubaker, Lebanon, Pa.; Mr. Fred H. Dechant, Reading, Pa.; the Rev. C. M. DeLong, East Greenville, Pa.; Prof. E. M. Hartman, Lancaster, Pa.; the Rev. Lloyd M. Knoll, Philadelphia, Pa.; Dr. William E. Lampe, Philadelphia, Pa.; Miss Helen S. Leib, New Cumberland, Pa.; the Rev. C. H. Ranck, Baltimore, Md.; the Rev. Charles A. Santee, Ft. Washington, Pa.; Mr. Paul F. Schminke, York, Pa.; Miss Ella H. Sherer, Schuylkill Haven, Pa.

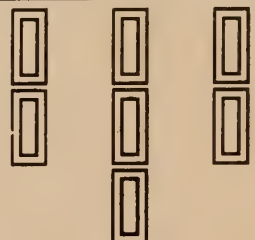
John H. Poorman, Mission Study Secretary, will serve as secretary for both Conference Committees and will gladly answer any inquiries addressed to Fifteenth and Race streets, Philadelphia.

The Summer Conference Committee of the Board of Foreign Missions consists of three members: The Rev. A. R. Bartholomew, D. D., Dr. J. Albert Beam and the Rev. A. S. Bromer.

Remember the dates of the Conferences—Linwood Park, Vermilion, Ohio, July 8-15; Chautauqua Park, Mt. Gretna, Pa., August 3-10.



A REFRESHING BATH ON A HOT DAY AT SILVER BAY.



MISSION STUDY

JOHN H. POORMAN, SECRETARY

"A Mission Study Class in Every Congregation."

Thirty-three classes have been reported during March. Totals to date: 191 classes; 2369 enrolled. The average per class is 12.

It is interesting to note that the W. H. and F. M. S. has to its credit 26 per cent. of the classes; the Christian Endeavor Societies have 22 per cent.; the Sunday Schools, 16 per cent.; congregations, 15 per cent.; Congregational Missionary Societies, 7 per cent.; Independent, 4 per cent.; Educational Institutions, 2 per cent.; miscellaneous, 8 per cent.

CENTRAL SYNOD (17).*

CINCINNATI CLASSIS.	<i>Auspices.</i>	<i>Leader.</i>	<i>Enrolled.</i>
Zion's, Norwood, O.....	Congregation	Miss Norma F. Bankhardt.....	20

EASTERN SYNOD (67).

LANCASTER CLASSIS.

St. Stephen's and St. Peter's, Lancaster, Pa.	W. H. and F. M. S.....	Mrs. Wm. C. Schaeffer.....	15
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LEBANON CLASSIS.

First, Lebanon, Pa.....	W. H. and F. M. S.....	The Rev. W. D. Happel, Ph. D..	15
St. Mark's, Lebanon, Pa.....	C. E. Society.....	The Rev. I. Calvin Fisher, D. D..	13

PHILADELPHIA CLASSIS.

Boehm's, Blue Bell, Pa.....	C. E. Missionary Society...	The Rev. Edgar V. Loucks.....	18
Grace, Philadelphia, Pa.....	C. E. Society.....	Miss Dorothea Wiegner.....	6
Tioga, Philadelphia, Pa.....	Cong. Mission Society.....	The Rev. John D. Hicks.....	10
Trinity, Philadelphia, Pa.....	C. E. Society.....	The Rev. J. M. S. Isenberg, D.D.	14

READING CLASSIS.

Second, Reading, Pa.....	W. H. and F. M. S.....	Mrs. Wellington Griesemer.....	5
St. John's, Reading, Pa.....	Missionary Society.....	The Rev. Thomas H. Leinbach..	12

SCHUYLKILL CLASSIS.

St. Mark's, Cressona, Pa.....	Congregation	Miss Mina C. Bartolet.....	6
St. Peter's, Tremont, Pa.....	Young People.....	The Rev. G. W. Spotts.....	12

WEST SUSQUEHANNA CLASSIS.

Freeburg, Pa.	Congregation	The Rev. J. F. B. Griesemer.....	25
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WYOMING CLASSIS.

St. John's, Milton, Pa.....	Young Woman's Miss. Soc.	Mrs. H. B. Reagle.....	12
St. John's, Milton, Pa.....	Congregation	The Rev. H. B. Reagle.....	15

GERMAN SYNOD, EAST (1).

INTERIOR SYNOD (13).

KANSAS CLASSIS.

Grace, Abilene, Kans.....	W. H. and F. M. S.....	Mrs. T. R. Brendle.....	20
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NORTHWEST SYNOD (3).

OHIO SYNOD (59).**EASTERN OHIO CLASSIS.**

Trinity, Carrollton, O.....	Y. P. S. C. E.....	Miss Caroline Coleman...	6
Trinity, Carrollton, O.....	Y. P. S. C. E.....	Miss Mary H. Beam.....	5
St. Paul's, Youngstown, O....	W. H. and F. M. S.....	The Rev. E. D. Wettach, D. D...	26

LANCASTER CLASSIS.

Trinity, Thornville, O.....	W. H. and F. M. S.....	The Rev. J. E. Stone.....	9
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MIAMI CLASSIS.

Trinity, Fairfield, O.....	Y. P. S. C. E.....	Mr. Karl Beck.....	12
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TIFFIN CLASSIS.

Grace, Toledo, O.....	W. H. and F. M. S.....	Mrs. J. A. Price.....	25
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TUSCARAWAS CLASSIS.

Grace, Akron, O.....	S. S. Officers and Teachers.	Miss M. Ella Kilmer.....	24
Grace, Akron, O.....	C. E. Society.....	Miss A. Mae Michel.....	10

PITTSBURG SYNOD (9).**WESTMORELAND CLASSIS.**

First, Greensburg, Pa.....	Cong. Mission Society.....	Miss M. Pearl Shoemaker.....	10
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POTOMAC SYNOD (15).**JUNIATA CLASSIS.**

Trinity, Altoona, Pa.....	Pastor's Bible Class.....	The Rev. James R. Bergey.....	40
Trinity, Williamsburg, Pa.....	W. H. and F. M. S.....	Mrs. Charles A. Huyette.....	10
St. Paul's, Juniata, Pa.....	Congregation	The Rev. Albert F. Nace.....	6

MARYLAND CLASSIS.

Incarnation, Emmitsburg, Md.	S. S. Teachers.....	The Rev. A. M. Gluck.....	5
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MERCERSBURG CLASSIS.

Grace, Shippensburg, Pa.....	Young Men's Bible Class..	The Rev. A. C. Thompson.....	12
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MISCELLANEOUS (7).

Akron, O.	Y. W. C. A.....	Miss M. Ella Kilmer.....	22
Philadelphia, Pa.	Normal Class (1).....	Mission Study Secretary.....	4
Philadelphia, Pa.	Normal Class (2).....	Mission Study Secretary.....	6

*The number of classes organized in each Synod since September 1, 1911, appears in brackets.

The Board of Foreign Missions has sent an appeal for help to all the societies of young people in our Reformed Church in the hope that they will join in raising the sum of \$3,500.00 for a missionary residence at Sendai, Japan. Since the Rev. Elmer H. Zaugg has been known as the Christian Endeavor Missionary, and is in need of a house, the suggestion has met with favor that the young people

should provide the funds for this house, and that in their honor the building be named the *Christian Endeavor Missionary Residence* of the Reformed Church in the United States. Japan has quite a flourishing Christian Endeavor Society. Giving the house this name may be rendering the young people of Japan a great service. Send your pledge to the Secretary of the Board.

THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY

EDITORS

MRS. REBECCA S. DOTTERER

MRS. EDWARD F. EVEMEYER

I know that my Redeemer liveth.—Job 19: 25

EASTERTIDE.

Past at length the gloom and sadness
Of the penitential Lent,
Nature wears a solemn gladness,
Sunshine, song, and blossom blent
Into one bright whole of beauty
Full of peace, and blessing sweet,
While we lay our love and duty
At the Risen Saviour's feet.

Lo, the flowers of spring
Have burst from winter's prison,
Death hath lost its sting,
For Christ the Lord hath risen;
Ah, let life's turmoil cease,
While hearts like flowers expanding
Drink of that sweet peace
Which passeth understanding.

The light of spring lies clear and fair
Upon the emerald grass,
The violets upon the air
Shed perfume as we pass;
The song birds in the budding brake
Make music far and wide—
New life's abroad, new beauties wake,
For this is Eastertide.

—Selected.

Through inadvertence the name of the writer of the article "The Test," in March issue, was omitted. It was written by Mary I. Park, Dean of Women, Heidelberg University, Tiffin, Ohio.—ED.

OUR SPRING MEETINGS.

The season for classical meetings is at the threshold. The OUTLOOK prays for every phase of the work. May the Holy Spirit use us mightily for kingdom interests and their extension!

We especially solicit your interest in securing new subscribers and looking after renewals. The progress and value of our periodical will be greatly enhanced

by a large subscription list. The women of the Church ought to send in one thousand new subscribers by July 1st. If the "other woman" sends in as many as you, what will we receive? "We can do it and we will."

F. C. E.

"LEST WE FORGET."

Home Missions does not mean Home Missions for home alone. We want America for Christ because we want America to help win the world for Christ.—DR. HENRY VAN DYKE.

He reads American history with very defective vision, in my judgment, who does not see upon every page of it the impress of Providence. I firmly believe that the American people are as much the chosen people of God to-day to carry on his great purposes in the world as were the Israelites of old his chosen people to exemplify His will in their time. In proportion as we measure up to this ideal, I am sure we will prosper as a people, and in proportion as we fail in this sublime mission we shall suffer morally and materially. The white man's burden is upon us. We cannot with safety to ourselves shirk its responsibilities. The Christian civilization committed to our care, typified by our flag, will ultimately encircle and dominate the globe, if this nation does its duty. Our first duty, then, is to ever remember that righteousness exalteth the nation. Every dollar, therefore, wisely spent for home missions to lift the standard of American citizenship is sanctioned not only by every religious consideration, but also by every consideration of highest statesmanship.—E. N. HOCH, *Governor of Kansas*.

If I were a missionary at Canton, China, my first prayer every morning would be for the success of the American Home Missions for the sake of Canton, China.—AUSTIN B. PHELPS.

BOX LUNCHEONS.

As the time for the spring Classical meetings is at hand, would it not be well for the women to follow out the idea of the Box Luncheon, in order to save time, money and energy expended in preparation for and serving of elaborate lunches or dinners on the day of the Classical meetings; would it not serve our purpose better to put all this energy into the meeting and the cause for which we meet?

Think of it, dear sisters; the plan works admirably among the women of other denominations,—why not in ours?

Here is an extract from a notice sent by the corresponding secretary, Mrs. Heitshu, of the meeting of Lancaster Classical Society, Eastern Synod, at Manheim, Pa., April 26: "At the wish of the Executive Committee and with the consent of the Manheim women all who attend are requested to bring a box luncheon for their own dinners and suppers. Coffee will be served in the church."

There is the whole story,—no doubt a "cup o' tea" will be substituted for those who prefer the "cup that cheers."

The famishing "inner woman" can be satisfied with a simple repast; may we not rather desire to be the Marys—drinking in the spiritual—rather than the Martha's who serve?

R. S. D.



Y. W. C. A. CABINET OF MIYAGI GIRLS' SCHOOL, SENDAI.

TOPIC FOR THE MONTH

SUGGESTIVE HELPS.

GERTRUDE M. COGAN.

Program.

May.

Hymn.

Prayer.

Read Acts 26: 1-23.

Hymn.

North American Indians. (See article in this issue.)

Our Work Among the Winnebagoes. (Article by Rev. Romeis in this issue.)

Discussion:

1. Has the Indians received fair treatment from our government?

2. Which is helping the Indian more, the government schools or the mission schools?

Letter from Miss Grether, teacher among the Winnebagoes. (Secured from Mrs. C. H. Nadig, Allentown, Pa.)

Sentence Prayers: The Christian Indians. The neglected tribes. Rev. Stucki. Miss Grether.

THANK OFFERING BOXES

ANNIE M. BLESSING, Secretary
Hellam, Pa.

Just a word for the Thank Offering column this month. We trust this department of work will be strongly presented before the various Classical W. M. S. meetings during the coming weeks, and that the local and Classical Societies that have not yet adopted the Thank Offering Boxes will do so and order boxes promptly, in order that the coming year may find us with a most liberal Thank Offering for the Lord's work. Let this be our slogan—A Thank Offering Box in every family of the Reformed Church, and every member a contributor.

We hope the reports which shall soon be coming in will show a most gratifying Thank Offering.

CORRESPONDENCE WITH HOME AND FOREIGN MISSIONARIES

MRS. C. H. NADIG, Secretary
203 North Fourth Street, Allentown, Penna.

SOME FIRST FRUITS.

Realizing the need of emphasizing the following: that the thirty-four Classical Secretaries of Home and Foreign Correspondence should keep in touch with the Secretary of Home and Foreign Correspondence of the local society and know that a letter from the field is read monthly in the open meeting.

Those Classical societies where the work is done systematically will surely show fruits for their labor.

Calls from local societies come, "Kindly send a letter from the field;" also, "Our ladies are desirous of hearing another letter at our next monthly meeting;" also, "Kindly forward, if possible, eleven more copies to my twenty-one, for the coming month we have been increasing."

The letters coming from the field from those of our own Church who are putting their heart and strength in the work in which they are engaged in and full of information, should be held almost as a treasure. It should not be read only as so many words, but do as we would if we received a letter from home—take certain parts and "talk them over." After having heard the few lines, let us ask our God to strengthen our missionaries to endure the hardships and overcome the difficulties that are strewn in their paths.

THE CAMPAIGN OF THE W. M. S. OF OHIO SYNOD.

At this writing, March 1, four classes of the six in the Synod, Miami, Tuscarawas, Tiffin and Eastern Ohio have reported.

New members, two hundred and sixty-three.

OUTLOOK subscribers, one hundred and eighty.

We are hoping every day to hear from Lancaster and St. Joseph. The cam-

paign is in the midst of a special effort leading up to the classical sessions in the spring. May success crown our plans just in preparation as they are born of and pursued in the spirit of Him who has bade us "to *be* first, then to *go* and *do*."

This continuation of the jubilee extension campaign which began shortly after the meeting of W. M. S. O. S., in October, 1911, and is to carry through the entire synodical year, is not only *adding* new members, but *arousing* old ones.

The churches whose societies have canvassed the women membership, have experienced an awakening, a real baptism of power, proving again that exercise is the law of strength and obedience is the path to power.

The present gain is only a *beginning*. Results accumulate much faster when we once have a good start. Every woman in the bounds of Ohio Synod is urged to join those already in service in pressing forward toward the mark—two thousand new members and one-half the families of our churches, subscribers to the OUTLOOK OF MISSIONS!

Are you helping to make or miss the goal?

NEW SOCIETIES IN SCHUYLKILL CLASSIS.

New societies organized by the Field Secretary are: St. John's, Tamaqua, Rev. Jesse M. Mengel, pastor; president, Mrs. H. B. Mayer; vice-president, Miss Minnie Stein; recording secretary, Mrs. Charles Schaeffer; secretary of literature, Mrs. Henry Steinert; treasurer, Mrs. Schuck.

Pottsville, First Church, Rev. R. J. Freeman, pastor; president, Mrs. Chas. Enders; vice-president, Mrs. Charles Daly; recording secretary, Miss Mame Hoke; secretary of literature, Miss Gertrude Witchey; treasurer, Miss Ida Lengle.

Tremont, Rev. G. W. Spotts, pastor; president, Mrs. G. W. Spotts; vice-president, Mrs. D. H. Barnhill; secretary, Miss Katharine Reedy; secretary thank offering boxes, Mrs. F. Schroepe; treasurer, Mrs. John Spitzner. G. M. C.

LIFE MEMBERS AND MEMBERS IN MEMORIAM

MRS. R. ELLA HAHN, Secretary
425 North Fifth Street, - Reading, Pa.

Some question has arisen among the members of the Woman's Home and Foreign Missionary Society of the district Synods in regard to the securing of life members and members in memoriam. The securing of life members and of members in memoriam for the Women's Home and Foreign Missionary Society of General Synod, does not in any way interfere with the securing of life members in the different Classical Societies. A number of Classical Societies have for years been securing life members. They are to continue doing exactly as they always have done in this matter. In addition, however, they are to endeavor to procure life members and members in memoriam for the General Society according to the rules laid down by the Executive Committee of the same. I wish to request all the Classical Secretaries of life members and members in memoriam to report to me the work they have accomplished, not later than the first of July. Please make note of this request so that I will not be necessitated to address each of the secretaries separately.

UP-HILL.

CHRISTINA GEORGINA ROSSETTI.

Does the road wind up-hill all the way?

Yes, to the very end.

Will the day's journey take the whole long day?—

From morn to night, my friend.

But is there for the night a resting-place?

A roof for when the close, dark hours begin?

May not the darkness hide it from my face?—

You cannot miss that inn.

Shall I meet other wayfarers at night?—

Those who have gone before.

Then must I knock, or call when just in sight?—

They will not keep you standing at that door.

Shall I find comfort, travel-sore and weak?—

Of labor you shall find the sum.

Will there be beds for me and all who seek?—

Yes, beds for all who come.

FUNDAMENTALS.

AN INQUIRY.

"Until my attendance at the last classical meeting of the Woman's Missionary Society of Classis, I had never understood the apportionment plan of the Woman's Missionary Society, and while there I took up the matter at one of the sessions, and, after a hard struggle, succeeded in getting enough fragments of explanations to put them together to make the whole one. Thought I had finally gotten it straight, but find I am as badly off as ever. Knowing that in a Classical meeting made up of officers and delegates there was seemingly not one who could give a clear explanation of it, I realized the need of an explanation coming from somewhere, hence the beginning of this correspondence."

It may seem to you that I am putting a great deal of importance on this subject, but would say that when we met one year ago, the missionary society here,—composed of men and women, mostly husbands and wives, and all the men business men,—was in the throes of death. They followed no stated program, but devoted their whole evening to "business," so far as I can learn. This "business" was made up of arguments regarding the per capita, and threats of withdrawing from the Classical organization because they thought it dishonest to pay for less members than they had, and with the ten cents per month dues they could never hope to pay the \$1.63 or \$1.72 per member apportionment, and the society was not strong enough to attempt socials or any special means of making money to meet the difference. In this struggle they forgot all missionary spirit or program, and when we came on the scene, it was left to us to rescue the little handful left.

You see, business men will have business methods, whether in church or elsewhere, and when it says per capita they take it to mean per capita, and not pay for as many as you please. I shall await with intense interest your proposed article in the April OUTLOOK, and look to you for a good clear explanation of this apportionment plan of the Woman's Mis-

sionary Society, of why a per capita and yet not a per capita, and why there need not even be a missionary society, like a case of which I know, where you could hunt for a whole year for a missionary society without finding one, yet, an aid society of the church pays for three members, sends delegates and is recorded as a missionary society, and there is not the least suggestion of missionary work or interest! To my mind a missionary society is one which has as its object enlightening and educating the people along missionary lines, helping the missionary cause financially, and doing everything and anything it can to promote the cause of missions. Yet the sentiment of the Classical organization seems to be, We don't care what your organization is doing, whether there is even an organization, or how many members you have; all we want is the money. Produce it and our interest in you ceases. But that is the sentiment which I have heard expressed at Classical Meetings. I know from experience that I will not be the only reader who will be glad for an explanation, and who will be benefitted. I know a great many missionary societies never attempt to explain it. It is a decree from the Classical or Synodical Society and they pay it the best they can, and say nothing more about it. But that kind of plan does not work with the men.

From this letter you can easily see into what a muddle I have gotten, and, since our society looks to me for a smoothing out of these difficulties, how important it is that I be rescued from some source, and cleared on this subject."

THE ANSWER.

The foregoing are excerpts from a letter received by the western editor. At every Classical, Synodical and even General Synodical sessions such voices are heard. Because of limited time the convention body either does not or cannot pause to consider elementary issues, in sufficient detail to satisfy the inquirer.

We are continually receiving new workers from other denominations and these reared "in the fold" whose congregations have occasionally failed to give their daughters the understanding, much

less the training of a Woman's Missionary Society. The writer has memories of transplanted days, fraught with yearning to understand the church of her adoption. Our officary, all along the line needs to remember that these tender plants need nurture. The failure of classical societies to give it affects more vitally than is realized. A satisfied customer is the best advertisement a business can have; an enthusiastic, intelligent woman is the most telling propaganda the Woman's Missionary Society can employ.

The approaching classical conventions are requested to consider the *fundamental needs* of new members and new societies. It is one thing to gain, another to assimilate and train them for effective service. The incoming of new material, as a result of the Jubilee Extension Campaign, is going to test the local leadership in every denomination.

Organization is the ground floor. While it is only a means to an end, it is the only way to the end of best results when dealing with numbers. Art. I in the General Society constitution states: "This organization shall be known as the Woman's Home and Foreign Missionary Society" and is therefore unprepared to cope with problems arising in *mixed* societies as well as those of combination Aid and W. M. S. These are both digressions from the established order, breeding multiplied difficulties. Where such exist the only remedy is reorganization. There are places now ready for it, others must be prepared in time by educational processes. Acquaint yourself with the accepted standards of the work, then patiently, prayerfully mould your people into them. It takes time, but the important part is to give proper direction to all activities.

Plan of Work.—First, send to Mrs. B. B. Krammes, Tiffin, Ohio, for a constitution of the W. H. and F. M. S. of G. S. Add to that, one of your Synod and Classis. Send to Mrs. C. A. Krout, Tiffin, Ohio, for the tracts, "Facts for Today" and "Standard of Excellence." Secure in sufficient quantity to distribute among your women. They are free.

Last May (1911) the General Society agreed to assume \$10,700 from the Foreign, \$7,800 from the Home Board. Dividing the total membership reported into the sum total we get, \$1.73. The enrolled membership of 10,728 are responsible for \$18,500. As locals we are asked to multiply our entire membership by \$1.73. This, most of us count our minimum budget. We must at least raise this, and if more is undertaken, we gather the apportionment *first*, else where is the benefit of an organized effort? There is no one *required* way as to *how* we shall raise our apportionment, but many suggested ones. That has been left to us locally. Some have dues sufficient to cover \$1.73 and thank offering beside, reaching their aim with one single stroke; others have dues for apportionment only, employing thank offering boxes or barrels to gather the annual thank offering; again, each member makes a monthly pledge which she gives by the envelope system. A society with ten-cent monthly dues makes up the margin by special offerings—one being a sacrifice offering, at which time most interesting accounts were given of their respective self-denials. Special speakers and public programs give occasion for offerings for the benefit of woman's work. There are numberless ways and many are doing it, demonstrating the splendid possibilities. The cause requires education, prayer and clear-cut plans.

Keep per capita behind the scenes, after your women once know what it is and what it is for. This is particularly advisable in building up new work. *Magnify the objects that make up the per capita*. Talk and study about world conditions. That is the Twentieth Century Limited, and every woman who is giving *anything* should be made to feel she is on the train. When she realizes that she is, she will not only pay *full fare*, but more.

Be able to tell your passengers, specifically, where your Reformed W. M. S. coach is going, else unaware and uneasy of her destination, she may decide to get off. Yes, there is a per capita, but it is not a thing to distress us, just

our part of a great concerted plan to do large things in an easier, more effective way.

Membership. —*The local constitution should have requirements for membership.* Unless a woman is willing to assume these, she is not ready to get on the train, or, in other words, ready for membership. "Would you deprive one from the privilege of attending meetings when she is unable to give?" Dear women, this is such a weak, time-worn delusion, and we have nursed it too long! Where there is one *unable*, there are twenty *able*. Too many classical and local presidents have the faculty of making us feel poor. Let us not believe it. "As a man thinketh in his heart, so is he."

The Standard of Excellence provides for missionary education, prayer, organization, membership and finance. There are ten points, four of which are concerned with missionary education, one with finance, proving conclusively, where the W. H. and F. M. S. believes the emphasis should be placed and where the solution of most problems lie. Our organizations are deeply interested in the summer conferences over the land, as well as mission study classes.

In conclusion, the high spiritual purpose of all this mechanism is to present the world's need of Christ. As we study and strive to be "workman that needeth not to be ashamed," let us more fully live His Gospel of this kingdom of God, which we are endeavoring to give. This will greatly hasten the time when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

F. C. E.

NORTH AMERICAN INDIANS.

GERTRUDE M. COGAN.

[Not being able to procure the desired article on this topic, it falls upon me to substitute. The following is written hastily, but with the hope that it may be of help.]

The average tourist who sees a few Indians around the little stations along the lonely desert stretches through the far

West may say that the Indian is intemperate, filthy, diseased, lazy and dull. That he is incapable and unworthy of effort upon our part to uplift him. Then that tourist who happens to get to a government school or two will usually say, "The Indian is always an Indian," and as soon as he is out of school he slouches back into his old uncivilized ways. If you want the *truth* about the Indians, ask the missionaries. They know.

Thirty-four years ago the Mechoopda Indians of California were naked savages. To-day that whole tribe are baptized Christians. Years ago government agents cheated them out of their land. They had no place. General John Bidwell, owner of that famous and beautiful estate, Rancho Chico, took them on his own land and gave them a home. He helped them to build houses. He gave them work on his ranch. He fitted up the third floor of his mansion as a school for them. He built a chapel for them.

Having no children, General and Mrs. Bidwell really adopted this whole tribe of Indians as their children. And they cared for them as for children. Many were the anxious watches they had, to keep evils of the white race from them.

Because of General and Mrs. Bidwell's active temperance work, liquor men in spite tried to spoil their Indians. A man succeeded in getting Johnny and Tom drunk and they induced them to fight. Both boys were insane with whiskey and Johnny stabbed Tom. Both were taken to Johnny's home. Tom's body was laid out in the little front room. Johnny lay in a stupor for some time. When he came to and saw Tom lying dead he went to the body and called "Tom!" He saw the wound and said, "Oh, mother who killed Tom?" The mother put out her hand and said, "Oh, Johnny, my boy! You killed him." Johnny looked blank. "No, mother, how could I, he was my best friend." "But you did." Poor Johnny was nearly crazy with grief. He leaned over the dead boy and talked to him, asking him to come back and say that he had not killed him. When Tom was buried, Johnny kept moaning, "I didn't kill Tom;

he was my best friend. I didn't. I didn't."

Johnny was sentenced to prison for life. The men who made the liquor, and the men who sold it went scot free, and the government took the revenue. But Johnny is in prison for life. "I love Jesus every day, and I tell the others here about Him. Tell all the boys at home to love Him and meet me in heaven." This much I recall from one of Johnny's letters to Mrs. Bidwell while I was in her home.

Who is guilty of that murder, the Indian boy or the men who made and sold the liquor and the government that legalized it?

All who really know the Indian, know that he has never harmed a white woman. A white woman could safely travel alone any Indian reservation in this country. But the horrible chapter of what the Indian women and girls have suffered at the hands of the white race and their rum could never be written or told. Many a missionary's heart has been made to bleed in grief and shame of her own race.

One missionary told the writer of the building of a church at an interior post in South Dakota. Missionary money built it, but the Indians also gave, and when dedicated, a balance of fifty dollars was left above all costs. A great council was held to decide what should be done with the fifty dollars. According to Sioux etiquette the oldest spoke first, then the next oldest, on down to the last woman and child who wished to speak. And after each speech a period of silent thinking to show respect to the speaker's words. All the older people wished the fifty dollars to be sent as a gift to the "little white brother" (Indian agency, sixty miles away), with the request that they please not send Indians any more fire-water (liquor). Then White Wings, a young boy, spoke and asked that the white brother also please not send Indian boys cigarettes.

The Indian has a heart and a conscience. And that is why the mission schools do more for them than government schools. On a Sunday afternoon

a few years ago, while the writer was speaking to the Cornplanter Indians, in Northern Pennsylvania, a young man was deeply moved.

The speaker plead that they overcome temptations and serve God for the sake of their children. This young man sat with his child in his arms and wept nearly all the time. I learned afterwards that he had fallen from grace (through liquor) and was weeping in sorrow for his wrong doing. I had seen Indians bury their dead, had seen them under nearly all the circumstances of life and never saw one weep. But here was an Indian weeping tears of repentance.

Martin Lowe, one of our own Winnebago boys, was last year in Interior Academy, Dakota, Ill. The retiring hour at the Academy is 10 o'clock. No lights on after that. One night in zero weather a light was seen in Martin's room at 2 A. M. Mrs. Kerstetter asked Martin about it and he explained that he had forgotten to read his Bible when he went to bed and waking up he thought of it, so got up to read.

Is missionary work among the North American Indians worth while?

Our race has had many centuries of Christianity, yet we stand before God and the whole world as the makers and promoters of the liquor, opium and tobacco trades. We kill the weak of our own race with these, and yoke them upon the Indians, the negro, the Chinese and every helpless nation. And then we look upon the effects and say, Is missionary work worth while. Do they stick to it. Does it pay! Shame on the Anglo-Saxon race! *Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?*

OUR WORK AMONG THE WINNEBAGOES.

BY REV. S. ROMEIS.

More than thirty years ago, occasionally, Indians would visit the mission house at Sheboygan, Wis. This was the reason that the deceased Prof. Henry Kurtz, D. D., always talked about a mission among the Indians. In 1876 the Sheboygan Classis of the Synod of the Northwest resolved: "If we can get a mission-

ary and the means for his support, we will start a mission among the Indians." In 1878 one of the alumni of the mission house, Rev. J. Hauser, who had been a missionary in East India, returned to Wisconsin. At a special meeting of the classis he was appointed to visit the Indians in Wisconsin. After his report to the classis, July, 1878, it was resolved to begin a mission among the Winnebago Indians at Black River Falls, Jackson County, Wis., where the most of the Winnebago Indians, in Wisconsin, live.

Rev. J. Hauser was appointed as missionary and arrived with his family at Black River Falls in December, 1878, and the 30th day of December the same year he began a school among the Indians with ten pupils, among them John Stacy, then a boy, who later on became interpreter, a Christian and assistant of the missionary. That was the beginning of our Indian mission, the only Indian mission of our Reformed Church in the United States.

The missionary lived in the city and had to walk seven miles in the morning to the place where he taught and seven miles back again in the evening, four days every week. After some time the chief loaned his pony to the missionary to make the trip.

The 5th of January, 1879, Missionary Jacob Hauser preached his first sermon on the text: John 1: 29, "Behold the Lamb of God which taketh away the sin of the world." His sermon was interpreted into the Indian language.

His time was occupied mostly in teaching school, learning the Winnebago language and visiting the Indians in their huts and wigwams. The language is very hard to learn so he started a dictionary of 1,500 words.

In the fall of 1879 it was decided to build a small dwelling house for the missionary near the Indian settlement. Jackson County made a present of 120 acres of land, and in 1880 a log house was built.

In 1884 Rev. Jacob Stucki was appointed as assistant to Rev. Hauser. In 1885 Rev. Hauser resigned and since that time Rev. Stucki has been the mis-

sionary and since 1895 John Stacy has been the faithful assistant.

In 1898 Davis Dacorah, King of Thunder, and John Stacy, after having been thoroughly instructed, were baptized. Since then several more grown Indians and a number of children of the Christian Indians have been baptized.

Rev. Stucki has translated a few books of the Bible and parts of others into the Indian language which have been printed by the American Bible Society.

A roomy and comfortable house has been built for the missionary and also a chapel for the Indian services which is also used for school purposes for their children. Miss Johanna Grether is at present the teacher of the Indian school.

God has blessed the faithful work of the missionaries in the past and will bless it in the future. It is worthy of the prayers and support of our Reformed people.

OUR PRINTED HELPS

KATE HALE GEKELER, SECRETARY.
2035 BROADWAY, INDIANAPOLIS, IND.

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"Young People's Work." By Mrs. John Lentz. 1 cent each, 10 cents per dozen.

"Home Remedies." By Miss Cogan. 1 cent each, 10 cents per dozen. This is an abstract of Miss Cogan's Canton address, and will be very helpful in our home societies.

A package containing one copy of each of the above mentioned leaflets will be sent to any address for ten cents. Send to-day!

PROGRESS OF WOMEN IN CHINA.

JULIA H. BARTHOLOMEW.

A decade ago, when our mothers gave from their comparatively limited means, and, fettered by their still more limited knowledge, prayed with fervor for the uplift and enlightenment of "heathen" women, they naturally had a very vague comprehension of the words, "He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth." In this day, among informed and interested women, there are few who have not grasped a deeper meaning of those words, and who fail to feel and know the truth—that warm human blood courses freely in the hearts of Pagan and non-Christian women, and that those in the Far East have much in common with all womankind.

With far deeper sympathy and more intelligent interest than in the past women now can reach out the helping hand, and aid all womanhood in seizing the opportunities that this century of opportunity affords. Pioneer women of intuition and consecrated faith have gone out in the advance guard, and now literature and photography are the efficient handmaids that they are sending back, bearing graphic accounts of the success of those patient toilers, and remarkable revelations of the people to whom those women of vision went.

When one can, for a little while, lose sight of the appalling multitudes in China the story of the progress among women in that vast land is nothing less than inspiring. Much of promise accompanies their ever-increasing refrain, "Come over and help us!" Furthermore, they show a strong disposition to work with zeal for themselves and each other. Quietly and persistently educational work has been going on, and girls have been so earnest and enthusiastic that many of them are keeping fair pace with the men that have dreamed and worked for the Republic. Nor have their brothers failed to encourage them, and to appreciate the ambitions and qualifications of their sisters. Ida Husted Harper says, "The



A GROUP OF CHINESE CHRISTIAN GIRLS

leaders of the revolution in China have promised suffrage for women if it is successful."

When the missionaries first attempted to open schools for girls they met with stolid prejudice and opposition on all sides. Even learned men in the land where learning ranks the man, declared that women *could* not learn. (When had these same men ever given their daughters the shadow of a chance to prove the contrary? Indeed, never!) The Chinese aim to be economical to the last degree. While girls married at a very youthful age, and thereafter lived with the parents of their husbands, it was not economy to educate a girl who was destined to be little more than an upper servant in the household of her husband's parents.

With marvellous patience the women of China have endured the servile lot that man has proscribed for them. But the hideous dragon of domineering physical strength has received a mortal wound, and crawls, writhing, in the remote corners of the land. Women are lifting up their heads, and catching a vision of their true place in life. Their bondage, both to man and to ignorance, has been long and severe indeed.

Besides lack of education two customs have prevailed for ages that inevitably have stunted the intellect—foot-binding and early marriage. Binding the feet certainly has had the effecting of warping the development of the brain powers. "To-day many of the schools, not only those under the missions, but the govern-

ment and gentry schools as well, refuse to receive any girl with bound feet unless she will unbind them at once." Not long since the parents dreaded to allow a girl to grow up not having "lily feet," for it was a difficult matter to arrange for the marriage of a girl with natural feet. Now the finest young men are refusing to wed the girls who have had their feet bound.

Ancestral worship has demanded that the family name be kept up by a number of male descendants; this induced very early marriages, and consequent over population. A man in China has always aspired to see his grandchildren, even his great-grandchildren, in order that he could feel assured that in his family ancestral worship would not fail to be performed. Again, the modern young man has taken a stand that defies ancient custom. He is not willing to marry an uneducated girl any more than one with tiny feet. So the fathers have found that their daughters will not be sought in marriage if they have not been allowed to learn. Thus will be brought about the wane of the baneful overpopulation of the land, and girls will enter upon married life prepared for higher and better undertakings.

Dr. Edward Alsworth Ross, in his perfectly delightful book, "The Changing Chinese," has one chapter entitled "Unbinding the Women of China." Dr. Ross says, "with the establishing of numerous schools for girls by the Chinese themselves within the last five years, there has come a great demand for educated Chinese women, and the graduates of the mission schools are sought as teachers, matrons and even principals. Fathers who turned a deaf ear to their daughter's plea for an education are relenting now that they hear of the fine salaries educated young women are bringing to their parents."

There is a wide diversity in opportunity for women in China; rather more perhaps than Americans can easily comprehend. Almost incredible advances have been made in large centres. And it is a splendid thought that the educated women will seek faithfully to spread the opportunities until they reach their poor

peasant sisters, even in the remote rural districts. China has no greater element of strength than the Christian education of her women.

THE HISTORY OF MISSIONS FROM APOSTOLIC TIMES.

MISS ANNIE GRIM.

CHRISTIAN MISSIONS A. D. 30 TO 300.

Early Christian Missions began with the return from the Mount of Ascension. This was not the birth of the missionary idea. That is as old as the human race. "In thee shall all the nations of the earth be blessed," was the promise made to Abraham. In varying degree, yet with a certain constancy Judaism was missionary in its character.

About the fifth century B. C. there was what might be called a missionary outburst; when Zechariah was prophesying in Jerusalem, Confucius in China, Gautama in India, Zoroaster in Persia, and Pythagoras in Greece were developing religious thought in its broader relations to life. Judaism enlarges its borders. The Jews spread over the entire known world, and wherever they went the interest of the people was attracted to their religion.

The trend of Jesus' life was missionary. In the term "all personal" there are three essential factors—a sender, one sent, and one to whom he goes. Except these three are clearly recognized the terms "mission" or "missionary" have no pertinence. Jesus was the messenger sent by His Father, and He says, "As the Father has sent Me, even so send I you." The history of missions is the history of this "sending."

Could we learn more fully the facts of that apostolic age we should undoubtedly find that it led all the succeeding ages in the vigor of its individual effort. It was not a time of great leaders, but of many leaders. There was scarcely even a church as we understand the term. There was simply a constantly increasing number of individual Christian believers who wherever they went, whether on their regular business or driven by persecution, preached Christ, and Him crucified, told the story of the cross, bore witness

to its value for themselves, and urged the acceptance of the Saviour on those with whom they came in contact. Of missionaries in the modern sense there were few; but of those who made their trade, their profession, their every-day occupation the means of extending their faith, there was a multitude.

In extending the kingdom they attacked the cities of Rome, Athens, Alexandria, Antioch, and Ephesus, and everywhere had against them the mighty power of Rome. The Roman Empire was at first careless of these fanatics, but later persecution, although bitter, failed in its purpose, as the martyrs stood as rocks against the imperial and pagan fury.

At first it was the honor of the Saviour rather than the salvation of men that was uppermost in their minds; but later they entered more fully into the spirit of their Master and their preaching became more aggressive. The Church spread through Asia, Northern Africa and all of Europe, and by the opening of the fourth century had so covered the then known world that when Constantine came to the throne he found Christianity, if not numerically, at least intellectually and morally, so potent a factor that it could not be ignored.

MEDIAEVAL MISSIONS A. D. 300 TO 1300.

No better indication of the place that Christianity held in the Roman Empire at this time could be given than the two edicts of 311 and 312 A. D. The first proclaimed general toleration in religion; the second granted unrestricted liberty. Soon after Constantine accepted Christianity the entire Roman world was officially Christian. While this involved not merely safety in profession, but also liberty to preach, it should have added impetus to missions; but it really marked the close of a general missionary activity. For this there were two reasons: Christianity already extended to the borders of the empire, and the influx into the Church of an enormous mass of heathenism.

The Church was now divided into two parts—the Eastern and the Western Church. In the East Christian profession had become popular and was re-

garded as a means to political preferment and official approval. The result was that converts crowded into the churches and the new religion was not taken seriously. The leaders strove to keep up the standard of the Church, but many discussions arose, and under such conditions active mission work ceased. It seemed more important to reconvert professed Christians than to convert the heathen and the result was that the Eastern Church fell into a sleep so deep that even the shock of Islam could not arouse it, and only now after a decade and a half of centuries is it beginning to awake and wonder what is going on in the world.

In the West there was less interest in discussion and more in action, and the missionary effort of the Western Church is almost entirely personal and its record is a series of biographies, and such names as Ulfilas, St. Patrick, Columba, Columbanus, and Boniface are prominent among them. Meanwhile Islam became a mighty power, but already the rays of the Reformation light are seen and a new era is dawning.

ROMAN CATHOLIC MISSIONS 1300 TO 1700.

Up to the time of the Reformation the mission work of the Christian Church was undivided. No matter where they labored they carried one Gospel in substance and in form. The Reformation made a break, and since then Christian foreign missions have been carried on by two very different and frequently antagonistic forces. Because of the Roman Catholic missions in some countries, principally the Spanish-American colonies, and the grievous scandal in India, many deny that they have done any real good. Nevertheless, it is sufficient to say that just as Protestants use and rejoice in the hymns of the Roman Catholic devotion, so the records of Roman Catholic missions contain very much of inspiration for them and many cases of helpful suggestion.

With the maritime discoveries the Roman Catholic Church sent missionaries to all the new lands. The Franciscans and the Dominicans, the Capuchins and the Jesuits laboring simultaneously.

In the East the success of missions was marvelous, but the great defect of these missions was that the acceptance of signs and symbols of Christianity was not followed up by such education as would enable Christian character to grow. It is significant that notwithstanding the great scholarship of the Jesuits no contributions were made to Bible translation.

It is perhaps due in part to the scandals connected with the Jesuit missions in Africa, in part to the rivalries of the different orders engaged in mission work, but still more to the increasing centralization of the authority of the Roman See that the work of missions, in Oriental lands especially, was placed under the care of certain Cardinals, and in 1622 the present missionary organization of the Roman Catholic Church was formed. Pope Gregory XV established the "Congregatio de Propaganda Fide," which has complete control of all the missionary enterprises. This society is simply called the Propaganda, and by it the world is divided into "terra Catholica" and "terra Missionis."

While much of the good of Roman Catholic missions is covered and ignored, the effort to impose the distinctive European, even the Italian, type of church life, suppressed all individuality, and a very close alliance with political interests, are two very marked characteristics retarding the growth of Roman Catholic missions. The principle that the Church and the State are one has aroused much bitter hostility, and when the Roman Catholic Church realizes that these two are not necessarily one, the real power of the Church can be easily felt, and it can do a permanent and valuable work.

PROTESTANT MISSIONS 1500 TO 1700.

The two and a half centuries that followed the nailing by Luther of his thesis to the church door at Wittenberg, are not very interesting to the student of missions. The keynote of modern missionary activity is personal responsibility of the individual Christian for the individual salvation of non-Christians. To develop such a principle out of the conditions that had ruled for twelve cen-

turies was a slow process; yet it is true that there is not a denominational division of the Church to-day whose roots do not go back to this period—not a form of missionary method nor a principle of missionary policy that cannot be found in the germ, the movements, the discussions, the very life of those centuries. In fact, for the possibility of the great advance of the present generation, we are indebted to the impulse, even the strides through which men came to a sense of themselves, the individual relation to God and their individual responsibilities for their neighbors.

This was an age of discovery, of greater geographical knowledge, of science and invention, and the Dutch, the English, the Danes, the Pietists of Germany and the Moravians each strove in individual lines to spread the Gospel. At this time prayer was considered the first of nine means for the conversion of the heathen world. This was a long period of preparation, and the Christian Church was feeling the first throbs of a new life, that was to stir it to an activity unparalleled since the days of the Apostles.

THE MODERN MISSIONARY MOVEMENT 1700 TO THE PRESENT.

The Apostolic and early Christian missions were without any general plan or superintendence. As religious orders arose, the individual dropped out and the great missionaries were the agents of orders; but now for the first time a man convinced of his own call to the mission field went forth as the representative of other men, each feeling their personal responsibility and relation to his work.

In Europe the Baptist Society, the London Missionary Society and the Church Missionary Society were organized to spread the Gospel.

In America missionary activity was also aroused. Samuel J. Mills, Gordon Hall and James Richards formed themselves at the famous haystack meeting into a mission band which resulted, after additional members had joined, in the formation of the American Board of Commissioners for Foreign Missions, June 29th, 1810. The denominations included among its supporters were the

Congregational, Presbyterian, Reformed and Baptist; the latter, however, formed the American Baptist Missionary Union in 1814.

The modern missionary movement was now fairly inaugurated, and the development of this missionary enterprise is studied under three heads: I. The Development by Denominations. II. Collateral and Aid Societies. III. Independent and Special Societies.

To keep abreast with the times and in sympathy with the spiritual movement which was stirring the nation denominational organization was required. In America from 1810 to 1850 only twelve Boards of Missions were organized, but from 1850 to 1900 the increase was more rapid, and now there is not a single denomination of any size that does not have its Board of Missions.

Under Collateral Aid Societies we have Tract and Bible Societies, distinctive Medical Missionary Societies and Woman's Societies. In America in 1861 the Woman's Union Missionary Society was organized with Mrs. T. C. Doremus as its first President. She was the little girl who became deeply interested in missions when Robert Morrison in a New York parlor told some friends of the great need of the field to which he was going.

Of the faith element in missions, the China Inland Mission and the Christian and Missionary Alliance in America are striking examples.

Still further organized Christian mission work is seen in the Y. M. C. A., the Student Conferences, the Student Volunteer Movement, the World's Student Federation, the Young People's Missionary Movement, the Young People's Society of Christian Endeavor, the Epworth League, the Luther League, the Laymen's Missionary Movement, the Missionary Societies, the Women's Missionary Societies and the missionary literature which is scattered broadcast over the world by each and all of these societies.

As a general survey, let us see what has been done. Practically every section of the world is open to Christian missions.

What remains to be done? The most potent fact is that the open doors have for the most part been simply entered and the lands have by no means been occupied. This might be called "The Unfinished Task."

What is the immediate need? The immediate need so far as human agencies are concerned is some plan of action by which waste shall be avoided and the available forces so co-ordinated as to produce the best possible results. When all allowances are made for well established customs, however divergent, it certainly should be possible for the different societies to come to some mutual understanding by which over occupation shall be avoided and the surplus transferred to some needy section. Or, better still, some plan by which the native churches shall be helped in uniting that they may represent a solid instead of a divided front, to the great mass of superstition and degradation still to be overcome.

A NEW CONSTITUTION.

GERTRUDE M. COGAN.

NOTE.—Requests have been made that I prepare a model constitution for a classical society. I tried to combine the best features of different constitutions now in use and I now offer the following as the result of my investigation:

MODEL CONSTITUTION FOR A WOMAN'S CLASSICAL HOME AND FOREIGN MISSIONARY SOCIETY.

Article I.

This society shall be called the Woman's Classical Home and Foreign Missionary Society of ———— Classis, auxiliary to the Woman's Home and Foreign Missionary Society of ———— Synod of the Reformed Church in the United States.

Article II.

The object of this society shall be to stimulate, advance and unify the work of the women of the classis for the support of the special Home and Foreign Missionary work as undertaken by the Woman's Home and Foreign Missionary Society of General Synod. It shall diffuse missionary intelligence by holding

meetings, promoting the reading of THE OUTLOOK OF MISSIONS, and by seeking the organization of Woman's Home and Foreign Missionary Societies in every congregation throughout the classis.

Article III.

The officers shall be a President, one or more Vice-Presidents, a Corresponding Secretary, a Recording Secretary, a Statistical Secretary, and a Treasurer. The officers shall constitute an Executive Committee.

Article IV.

Sec. 1. The President shall preside at all meetings, if possible, and may call special meetings.

Sec. 2. The Vice-Presidents, in their order, shall act in the absence of the President.

Sec. 3. The Corresponding Secretary shall conduct the correspondence of the Society and present a report at the annual meeting.

Sec. 4. The Recording Secretary shall keep a record of the proceedings of the society, and give timely notice of stated and special meetings.

Sec. 5. The Statistical Secretary shall gather statistical reports from the auxiliary societies, compile the same and report at the annual meeting of the Classical Society; also furnish a copy to the Synodical Society.

Sec. 6. The Treasurer shall have charge of the moneys of the society. She shall disburse money on order of the President signed by the Recording Secretary. She shall make quarterly remittances to the Synodical Treasurer on January 1st, April 1st, July 1st and October 1st. This applies to general funds. All special gifts or support for special persons shall be forwarded as soon as received.

Sec. 7. The Executive Committee shall make arrangements and prepare a program for all meetings of the society, and shall have power to fill vacancies among officers between annual meetings, and dispose of any other business which may claim attention between the meetings.

Sec. 8. The Executive Committee shall appoint a Nominating Committee to serve for a term of three years. Each member shall be chosen from a different

section of the classis. The same persons may not serve longer than three years in succession.

Sec. 9. The Nominating Committee shall present names for election at each annual meeting to be voted upon by ballot.

Sec. 10. The length of time officers may succeed themselves in office shall be three years.

Article V.

The voting membership of this society shall consist of its officers, chairmen of standing committees, presidents of auxiliary societies, and two delegates from each auxiliary society.

Article VI.

Each delegate shall bring with her from her society \$1.00 which together with the offerings at each meeting, unless otherwise specified, shall form a contingent fund for the Classical Society.

Article VII.

The annual meeting of this society shall be held _____ at which time the officers shall be elected, reports rendered, and plans for future work adopted.

Article VIII.

This constitution may be altered by a two-thirds vote at any annual meeting of the society, notice having been given at a previous meeting.

SUGGESTIONS.

These may be incorporated as By-Laws, if so desired.

Besides the annual meeting there may be semi-annual or quarterly meetings, thus reaching different points of the classis.

The Executive Committee or a sub-committee from that body should meet at least one month before the annual meeting, for prayer, for conference, and for making plans. The officers of the auxiliary society in the proposed place of the annual meeting should be invited to meet with the committee.

The President or Executive Committee shall appoint secretaries of departments.

Departments :

Literature,
Young People's Work,
Thank Offerings,
Missionary Correspondence,
Life and Memorial Members.

FINE CATALOGUE OF MIYAGI GIRLS' SCHOOL, SENDAI, JAPAN, 1911-1912.

The first catalogue in English of the Miyagi Girls' School has been issued this year, and it is worthy of special commendation. It is gotten up in fine style, and affords the supporters of the institution the very best idea of its aims and results. The school now owns an entire block and has sufficient ground for all practical purposes. After the domestic science building with its equipment and a second lady teachers' residence are provided, we will have a Girls' School plant second to none in the empire. From the catalogue we gather that there are five officers, eighteen teachers, two lecturers and two honorary teachers. The course of study extends over five years, and will give young women an education of high school grade based on the principles of Christianity. Applicants for admission must be twelve years of age, and upon their acceptance must provide a surety who shall make himself responsible for the good conduct and the personal affairs of the student. The present student body, numbering 115, comes from ten prefectures. Fifty-two are from Sendai. A list of the Alumnae from 1893-1911 are given, and the principals, registrars, matrons and teachers from 1886 until the present time. There are a number of cuts of buildings and students, which enhance the value of the catalogue. We wish that a copy of it could be in the hands of every officer of a Woman's Missionary Society. This institution will ever stand as a memorial of the earnest efforts of many of our women in the Church. If more of our women would lend a hand in helping to support the school, it would be an easy matter to immediately provide the additional buildings and strengthen the faculty. Now is the time to supply the means. Let us not delay, for we are well able to do it.

A. R. B.



APRIL 28—The Home Missions of My Denomination: A Bird's-Eye View.

Psalm 33: 8-22.

Secure an ordinary map of the United States and note the comparative size of our Field. All of France, Germany, Spain, Italy, Belgium, Holland, Greece, Austria, Great Britain, European Turkey, Switzerland, Denmark, Portugal, Palestine, Norway and Sweden, China Proper, Japan, New England, can be put into the territory covered by our Home Mission Field.

Note that in this large extent of territory 90,000,000 of people are living, 55,000,000 of whom are not connected with any Christian Church.

Write to the General Secretary of the Board of Home Missions for the latest Triennial Report and other Home Missionary Literature.

There are 180 Missions in the Reformed denomination. Fifty-five of these are under the care of the German Boards, most of which are located in the Synod of the Northwest.

MISSIONS AMONG THE FOREIGNERS.

- a. *Hungarian.* We have 9 Hungarian Missions, two of which are located in Connecticut and the others around Pittsburgh and in Ohio and Illinois.
- b. *Bohemian.* We have 3 Missions among the Bohemians—in Cleveland, Chicago and Cedar Rapids.
- c. *Japanese.* Rev. J. Mori has charge of the Japanese interest along the Pacific Coast in San Francisco.
- d. *Harbor Missions.* At Ellis Island, where many of the immigrants land who come to this country, Rev. Dr. Paul H. Land is stationed, who ministers to these people in spiritual things.

IN THE SOUTHLAND.

In the Classis of Virginia and that of North Carolina we have a number of Missions. Through the Council of Reformed Churches holding the Presbyterian System we are also doing some work among the negroes of the South.

IN THE WEST.

In a number of leading cities in the Middle West we have established ourselves and are making our contribution in helping to solve the religious problems of our large cities.

IN RURAL COMMUNITIES.

In many sections in the East and through Ohio we have congregations in the rural communities and are thus trying to win the country folks to the Church.

Home Missions lie at the basis of all the other work in the denomination. Draw a hand on the blackboard and write the words "Home Missions" in the palm of the hand, and "Foreign Missions" into the thumb; "Ministerial Relief" on the first finger; "Education" on the second; "Orphans' Home" on the third; "General Benevolence" on the fourth. This will show how Home Missions constitute the base of supplies for all the rest, and when this is properly supported all other activities of the Church are likewise helped.

"What would be thought of a strong nation that would send an army into the heart of an enemy's territory, and then lose the line of communication with the home base, or neglect sending supplies of men and the materials of war to help them in their campaign? We who stay by the stuff must share the work with those at the front. When the Church, intelligent

in her conviction, generous and self-denying in her giving, mighty and prevailing in her praying, shall thus keep in true and constant communication with God's missionaries in the field, we shall find there is no lack of response of men or of means to carry the gospel to the ends of the earth!"

ROLL OF HOME MISSIONS.

OHIO SYNOD.

Missions.	Missionaries.
E. Market St., Akron, O....	John J. Leberman, D.D.
Immanuel, Alliance, O....	J. P. Stahl, D. D.
Athens, Mich.	Cecil A. Albright
Grace, Canton, O.....	J. Theodore Bucher
Bohemian, Cleveland, O....	Anton Korbel
Ohmer Park, Dayton, O...	S. U. Snyder
Grace, Detroit, Mich.....	Chas. W. Brugh, 740 E. Milwaukee Ave.
Gary, Ind.	Paul D. Yoder
Central Ave., Indianapolis, Ind.	Henry S. Gekeler, D. D. 2035 Broadway

Missions.	Missionaries.
Kenmore, O.	E. R. Willard, D. D.
Calvary, Lima, O.....	Rev. A. G. Gekeler
First, Lisbon, O.....	S. I. Royer
First, Louisville, Ky.....	J. O. Vitz
Miller Ave., S. Akron, O...	H. J. Rohrbaugh
Grace, Springfield, O.....	F. W. Hoffman
Terre Haute, Ind.....	F. C. Witthoff
Grace, Toledo, O.....	J. Henry Hornung
Toledo, Ohio (Hung.)....	Eugene Boros
Zion's, Warren, O.....	Gideon P. Fisher
St. Paul's, Youngstown, O...	E. D. Wettach, D. D.

PITTSBURG SYNOD.

Missions.	Missionaries.
Ch. of Ascension Allegheny, Pa.	Robert J. Pilgram
St. Luke's, Braddock, Pa..	Walter E. Garrett
Bethany, Butler, Pa.....	J. W. Pontius
Trinity, Connellsville, Pa..	Chas. E. Wagner
St. Mark's, Cumberland, Md.	Eugene P. Skyles
Hungarian, Dayton, O....	Andrew Kovacs
St. Paul's, Derry, Pa.....	A. A. Black
Hungarian, Dillonvale, O...	Alex. Radacsi
Grace, Duquesne, Pa.....	Eugene Vecsey
Hungarian, E. Chicago, Ind.	Samuel A. Stamm
Ellwood City, Pa.....	A. K. Kline
Grove City, Pa.....	Horace Shiffer

Missions.	Missionaries.
Hungarian, Homestead, Pa.	Alex. Harsanyi
St. Paul's, Johnstown, Pa.	J. Harvey Mickle
Hungarian, Johnstown, Pa.	Ernest Porzsolt
Hungarian, Lorain, O....	Stephen Virag
First, McKeesport, Pa....	Paul B. Rupp
Trinity, New Kensington, Pa.	James E. Sheetz
Pitcairn, Pa.....	C. H. Faust
Christ, Pittsburg, Pa....	U. O. H. Kerschner
Punxsutawney, Pa.	W. J. Muir
Scottsdale, Pa.	E. S. LaMar
Sharpsville, Pa.	R. Franklin Main, Larimer, Pa.
Trafford City, Pa.....	John C. Sanders
Calvary, Turtle Creek, Pa.	First, Vandegrift, Pa....

SYNOD OF THE INTERIOR.

Missions.	Missionaries.
Grace, Abilene, Kans.....	T. Royce Brendle
First, Cedar Rapids, Ia...	Frank S. Bromer, 632 L St., W.
Bohemian, Cedar Rapids, Iowa	Joseph Balcar
Trinity, Cheney, Kans.....	M. M. Noacher
Grace, Chicago, Ill.....	James Dudycha, 1126 S. Lincoln St.
Bohemian, Chicago, Ill....	David H. Fouse
Conesville, Iowa	B. K. Hay
First, Denver, Col.	T. F. Stauffer
Des Moines, Iowa	First, Freeport, Ill.....
Emporia, Kans.	L. L. Hassenpflug
First, Freeport, Ill.....	
Bethany, Hiawatha, Kans..	

Missions.	Missionaries.
Holton, Circleville, Kans..	Wm. H. Shultz
Christ, Iola, Kans.	W. Alvin Rex, 2723 N. 36th St.
Kansas City, Mo.....	L. S. Faust
Ursinus, Lawton, Iowa....	Peter M. Orr, 1547 Q St.
St. Mark's, Lincoln, Neb..	Mill Creek, Ill.....
St. Paul's, Lincoln, Neb..	C. M. Rohrbaugh
Mill Creek, Ill.....	Oskaloosa, Iowa
Omaha, Neb.....	St. Joseph, Mo.
St. Joseph, Mo.	John B. Bloom
Maple Ave., St. Louis, Mo.	Wayne Bowers
Grace, Sioux City, Iowa..	H. L. Krause
White Water, Kans.	J. F. Kerlin
Wilton, Iowa	S. R. Kresge

SYNOD OF THE POTOMAC.

Missions.	Missionaries.
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